

PAN

paedo alert news

a magazine
about boy love

IN BRIEF World News

LETTING GO

a story by Mark Thomas

BOOK REVIEWS

including

'DOGSTAR' by Hakim

**A BOY WITH THREE
NAMES**

a story by 'Penumbra'

LETTER TO THE EDITOR

BOYCAUGHT by

Dr Edward Brongersma

HUMAN SEXUALITY

by Chris Robins

BEING

by Louis A Colantuono

THE BATTLE LINE

The fight for freedom,
liberty, and love

number 21

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See Note
on p.2**

N.B.

PAN and, as of issue 13, *P.A.N. (Paedo Alert News)* contained a number of photographs unrelated to the text material, included as artistic content (dependent, of course, on the "eye of the beholder") illustrating the beauty and grace of boyhood. There was never nudity, and all photographs were strictly legal by standards in operation at the time of publication, as well as today.

Some of the photographers were professional, some amateur, and likewise for the models. Photographs that were related to the articles in most cases have been included here. To respect privacy and because of unknown copyright status of the individual photographs, illustrations not related to the text have been deleted from these Web copies of *PAN*.

Exceptions have been made, and noted where appropriate, for photographs that are part of the public record; for which permission to publish has been obtained; or that previously have been published elsewhere on the Web, for example, at anti-paedophile Web sites.

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PAN is published five times a year by
The Coltsfoot Press,
P. O. Box 3496,
1001 AG Amsterdam,
The Netherlands.

Number 21

December, 1985

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The photographs in this issue are by
Alpha Bravo, Alan Fist, and others.

Editor, Roger E Hunt.

ISSN 0167.4749

A LETTER FROM THE PUBLISHER

Many of you have noticed the absence of PAN for the last year, and indeed we have received letters from a substantial number of our readers asking for the reasons. This is not the place to discuss the many problems which have beset Spartacus and The Coltsfoot Press during the last year or so, but for those of you who want to know more a printed letter is available, explaining things. Here it is sufficient to tell you that a number of people were removed from the services of this company during the past year for a number of grave reasons.

Amongst these people was Frank Sheldon (alias Frank Torey) the former PAN and Coltsfoot Editor. I feel that it is appropriate to place on record here my deep admiration and appreciation of his work here during the many years he served at PAN and Coltsfoot. Frank was an excellent editor, and was a dedicated worker for the paedophile cause. During his years with our organisation he achieved an impressive record, editing twenty issues of PAN, and a host of our popular Coltsfoot books, as well as helping with the Gay Guide and many other tasks in the company. His contribution to the success of PAN and Coltsfoot was immeasurable, and I know that all regular PAN readers will want to join me in thanking Frank for all of the positive things he has done here. It remains to his credit that since his departure he seems to have made a noticeable effort to remain aloof and apart from much of the mud-slinging and vicious actions of his associates.

I find it regrettable that Frank has chosen to associate himself with his present partners since their removal from Spartacus and Coltsfoot.

For our own future, we have no fears. With this letter I introduce to you the new Editor for PAN and Coltsfoot, Roger Hunt. Roger is English, and is, of course, quite a different personality to Frank. It is probable that he will make some changes, and his style may be different. I hope that our readers will enjoy his work, and that Roger will be able to achieve as much as his predecessor, who, *at least*, will be a hard act to follow.

As from this issue we intend to resume the schedule of publication of PAN five times each year, for the time being. All the existing subscriptions will be honoured, and we are writing to all PAN subscribers separately, both old and new ones, with more information.

A number of new books are in various stages of production by Coltsfoot. Some of these were edited by Frank before his removal, and Roger is busy editing new titles at the moment. Many of your favourite authors are still with us, and we have acquired several new ones. Just one year after we suspended PAN and Coltsfoot for lack of an Editor, we are poised to surge ahead with a whole new programme of publications for your pleasure and enjoyment. Our mail order department is servicing orders within 24 hours of them arriving here, and a new permanent Club Secretary has been appointed to look after the interests of the Spartacus Club Members. All the people who were creating problems, and working inefficiently have been removed, and many of the problems we have had over the past year have been solved, or are being solved.

We look forward to serving you well in the future, and to experiencing your continued support and interaction.

Yours sincerely

John D Stamford
Publisher and Director

EDITORIAL

You thought it would never re-appear. Yet you are now reading the long overdue 21st copy of PAN. The delay has been caused by many factors not least of which was the departure of the former Editor now replaced by myself.

The world of Boy-Lovers seems to be becoming increasingly hard. We are identified with those who molest, physically assault, maim, or kill boys. Although we are large in number we are dissipated throughout the World. Although many would call us paedophiles the word itself is increasingly being associated with acts that no Boy-lover would or could perpetrate.

Most Boy-lovers carry on very ordinary jobs without coming to the attention of the authorities merely by being discrete and responsible about their relationships with boys. Yet we are stigmatised by the few who we perhaps most of all would condemn for acts that hurt those we love. It is hard to refute the lies and distortions made about us that the moral-crusaders, the witch-hunters of the 20th Century, that have made paedophilia "*The Ultimate Taboo*".

PAN and Coltsfoot are *not* into 'kiddy-porn'; child prostitution; drugs; or anything other than consensual relationships with boys. No doubt the academics, politicians, and philosophers will endlessly debate whether or not a boy can 'consent' to loving an older person — many, dismissively, will say that a child cannot give informed consent. However we know that no-one tries to hurt someone they love — yet it happens. It is the few that make the horrendous headlines of the western press that make life hard, if not impossible for those of us who wish to enrich the life of a boy. It is us who would prefer to be hurt by the one who loves us, or those who attempt to destroy the positive nature of our friendships — because that is often now all they can be, non-sexual 'friendships'.

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The mere thought of a sexual relationship with someone young becomes associated with 'power', 'coercion', 'force', or just simply 'abuse'. The subject has become so emotive that research becomes hard (if not impossible in many countries) to conduct. Society is endeavouring to paint us all with the one brush that says that you shall not have a loving relationship with a boy — and should it become so mutually enjoyable that some form of sexual activity takes place, even if initiated by the younger partner, you shall be incarcerated for years so that both you suffer, and your young friend suffers; and in the long term society suffers as, gradually, individual rights both of the child and the adult are eroded.

What can we do to redress the balance?

At first there would seem to be precious little that we can do. We are outnumbered. We are outlawed. We are the moral degenerates of our society. Many of us have lived our lives in fear of the attitudes and actions (actual and anticipated) of those around us who simply do not, can not, and often, will not even try to understand reciprocal Man-Boy-Love.

We are not out-spoken like the media. We don't need to be — or do we? We risk losing our jobs, our friends (whoever they are male or female, adult or adolescent), our liberty. We have almost lost the right to free-speech. We have, in countries like England, almost lost the right to associate with those of a similar orientation. We can not confide in family, employers, colleagues, parents of our loved ones, of the sexual minority groups we are society's scapegoat. Do *you* know a counsellor you can confide in? Do you know a psychosexual therapist who will try to comfort you? A priest perhaps... In England at least we have the Samaritans who will always listen and try to understand and comfort us.

It is my aim to continue improving the quality of PAN and to maintain the very high standards set by my predecessor.

I hope that you enjoy this issue of PAN. Thank you for your patience. Help me to keep this magazine the best boy-love magazine in the world.

Your letters, comments and contributions are eagerly awaited.

Roger E Hunt — Executive Editor.

P.S. Can anyone who recorded a BBC Radio 4 programme at 7.40 p.m. on Thursday 31st October entitled "Abuse of Trust" (on child sexual abuse) please send me a copy of the recording. I propose to write about this theme in PAN 22.

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IN BRIEF...

THE PHILIPPINES. The article that was due to be published on the Philippines has been withdrawn, as the situation according to one of our correspondents has "deteriorated over the past few years and more so in recent months." He goes on to say that "the days of the friendly Philippino *are over.*" He ends by stating that "*Tourists would be well advised to STAY AWAY FROM THE PHILIPPINES.*"

LONDON, ENGLAND. Something curious happened on Valentine's day. The winged statue of the god Eros, nearly 100 years old, dear to the hearts of the British, returned to London on Valentine's day. The famous figure from the heart of Piccadilly Circus had been removed for cleaning because of the effects of time, the weather, and...pigeons. The fine naked adolescent, symbol of love, could once again shoot his arrows at the heart of Londoners and passing tourists.

Unfortunately, the same day (on which lovers exchange greetings) had been chosen by Scotland Yard's vice squad to launch a gigantic operation, ironically codenamed "Sweetheart", across the whole country to clean up porn.

This co-ordinated effort in London, Liverpool, Manchester, and Birmingham resulted in the arrest of about sixty people and the seizure of over 500,000 books, magazines, video-cassettes and other items of a total value of about £50,000,000.

Wouldn't it have been better to replace the statue of the facetious boy with that of...Queen Victoria or better still of...Margaret Thatcher, clothed, as it

must be, in a long flowing robe right down to the ankles.

SOURCE: *L'Espoir*, No. 17, March & April 1985.

LONDON, ENGLAND. The last National Union of Students Lesbian and Gay conference voted AGAINST a motion that said that paedophilia is child sexual abuse and exploitation. Also a proposal was passed, from the Lesbian and Gay Youth Movement, asking for more discussion on childhood sexuality and paedophilia. Reprinting a leaflet, written by two gay paedophiles, to promote discussion and understanding of young people's sexuality and paedophilia, the magazine states:

"We believe in the liberation of young people...to have sex with who *they want*, whatever the age.

We believe that young people DO have a sexuality. Many lesbian and gay men talk about the very positive relationships (sexual and otherwise) they had when they were young (both before and after puberty) with older people.

If you accept that young people CAN choose to have a relationship and/or sex with an older person, and are left free to do so, remember that the older person is by definition a paedophile. The Age of Consent Laws are a major problem for such relationships, and usually result in the younger partner being placed 'in care' and the older person in prison for many years. This causes extreme emotional trauma and pain for both partners.

We believe that it is possible to have a happy, equal and positive relationship between a younger and an older person.

We are NOT saying that all pae-

dophiles are wonderful and that all paedophile relationships are equal. Yes, some people sexually abuse young people, and we want to categorically state that WE CONDEMN ALL CHILD SEX ABUSE. WE CONDEMN RAPE AND ALL NON-CONSENSUAL SEXUAL RELATIONSHIPS no matter what the ages of the people involved."

Alongside this article and on the adjacent page it states "banned at the lesbian and gay students conference held in Birmingham, Feb. 1985". On the adjacent page appeared "TAKING ADVANTAGE OF CHILD SEXUAL ABUSE". Under which is included the statement "Paedophiles are replacing homosexuals as society's sexual outlaws. The state is extending its surveillance and control over the family. Ironically, at the same time, the best defences against child abuse are also opening up possibilities for increased sexual freedom for the young...abuse flourishes under a blanket of silence."

SOURCE: *Lesbian and Gay Youth Magazine*, London, England, No. 15, Summer 1985.

U.S.A. Boy-lovers, in the truest definition of the word, would never have a relationship of ANY kind without the boy's consent. Besides that, boy-lovers think first of the boy's welfare and best interests *before* their own. A clergyman says that he knows many boy-lovers who have sacrificed a great deal for boys they have met just to help those boys escape the 'concentration camp family environment' they were running away from.

SOURCE: *N.A.M.B.L.A. Bulletin*, April 1985, Vol. 6, No. 3.

BELGIUM. From the 18 June 1985 the age of consent for both homosexual and heterosexual partners has been reduced to 16 years of age. (The relevant legislation — Article 372, section 2 of the Belgian penal Code.)

SOURCE: *ADEHO* newsletter, (September 1985).

ANCHORAGE, ALASKA. There remains a respect for tradition. A 57 year old Eskimo, who had the charming habit of lavishing erotic embraces on young children, has been acquitted by a tribunal, after anthropologists had come up with evidence that he had only been respecting the ancient customs of his people. His solicitor argued that his client's actions had not been motivated to satisfy his own sexual desires, but that he only wanted to give the children attention, for them to learn tolerance, simply conforming to the Eskimo culture.

A wise verdict. This brave man was not only blameless but unjustly dragged in front of the tribunal. However one can't stop progress, and Uncle Sam tries to impose his moral order on the farthest ice-floes. Haven't our children also the right themselves to respond to whoever gives them attention and from whom they learn tolerance.

SOURCE: *L'Espoir*, number 17, March and April 1985.

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U.S.A. A 69 year old American who was castrated nearly 40 years ago as punishment for child molestation was jailed for 14 years after repeatedly re-offending. Proving, according to the deputy district attorney in Los Angeles, that castration did not eliminate sexual drive. Doctors said that the widespread belief that castration removes all sexual drive is largely a myth. Apparently, and not too surprisingly, the brain controls much of our sexual behaviour. A good deal of the sex drive being associated with the pituitary gland and adjacent areas of the brain. The adrenal glands also secrete male sex hormones.

SOURCE: *Daily Telegraph*, 22 & 23 August 1985.

LUXEMBOURG. It seems probable that the age of consent for homosexuals will be lowered from 18 to 14 years. A bill has passed its first reading in Parliament without difficulty. The second stage will be, if and when, the Conseil de l'Etat gives its assent. It seems difficult to believe that this is possible, but time will tell.

SOURCE: *Le Mensuel RG*, Number 35, August 1985; *L'Espoir*, No.19, August/September/October 1985.

ZURICH, SWITZERLAND. A magazine, which we can only trace one issue of, has appeared. Printed in German in the interest of sexual freedom, it contained news, letters, science, questions about pornography, legal issues, and personal advertisements.

SOURCE. *Libido*, Number 1, December 1984.

NETHERLANDS. Naked recreation will be permitted practically everywhere in The Netherlands from now on. Legislation enabling this, has come into force without much publicity last month.

In the now obsolete law, naked recreation was regarded as "breaching public morality" (art. 239 of the Penal Code).

Under the new legislation the "going in the nude" is punishable only when practiced in "places *unfit* for naked recreation".

Which places are *fit* and which are not, has not been settled. Judges will have to decide on that in future. Police rules (APV) by prudish municipal authorities have henceforth lost their validity.

At any rate naked recreation will be allowed in one's own garden, on the balcony and in the home, without the obligation to draw the curtains. The naked body obviously is no longer a "crime against morality", at the very most it is an "infringement of public order". In case of a complaint, however, the latter shall have to be proven by anyone injured.

Swimming in the nude therefore, will always be permitted, as well as naked sunbathing (this has been a pleasant pastime in German cities for years already) and it remains to be seen whether a complainer could prove that for instance shopping in the nude in Amsterdam's Kalverstraat is a disturbance of public order.

SOURCE: *De Gay Krant*, Netherlands, September 1985.

U.S.A. From a publication which states it is probably the first (and perhaps the last) issue of *Boy Love News* comes the following...

Emphasis is placed on the child's right to say "No." but where has the corresponding right to say "Yes." gone? "Persons over the age of consent are assumed to be able to cope with situations, including sexual ones, that make them feel uncomfortable.

But if those below this MAGICAL age of transformation should have some of the same experiences, they have done something wrong...". How important it is to write and talk about our experiences without becoming martyrs. It is encouraging to find books like Edmund White's *A BOYS OWN STORY* on the shelf of a local bookstore.

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Relating Dr. Brongersma's comment in PAN 3 how, if only people could peep into a room where an adult and a youngster were enjoying a physical relationship, some of the hysteria could be averted. WE have to get the truth out he says. WE have to be the other source of information (apart from the media). WE have to make sure that vital research like Theo Sandfort's continues and is expanded.

The magazine is concluded with 6 poems including 'CROSSROADS' by Don McLean.

The author of this magazine is very welcome to contact us here at PAN.

SOURCE: *WITCH HUNT NEWS*, U.S.A.

U.S.A. A controversial double-billing of the films 'ABUSE' and 'CHOOSING CHILDREN' occurred on the opening night of the Orson Welles' and Gay Community News joint film festival. On the surface it made sense, since both

films take children's welfare as their primary premise. Yet both also have other agendas: *Choosing Children*, simply the rights of adult lesbians (and gay men) to create families for themselves. *Abuse* the morality of men having sex with adolescents, and more fundamentally, the morality of an "artist" observing brutality in order to describe it.

SOURCE: *Gay Community News*, 6 July 1985.

THE NETHERLANDS. On 19th November, Mr Korthals Altes the Minister for Justice, under mounting political pressure, withdrew the controversial clause which if accepted would have made the age of consent twelve years of age.

Officials had pointed out that the suggested legislation would bring the country's sexual laws into step with current thinking in the 1980's.

SOURCES: *Various*.

AUSTRALIA. After a lapse of two years ROCKSPIDER has re-appeared. It claims to be Australia's first paedophile magazine. The first impression of this magazine is of a 28 page 'budget' newsletter in bright orange covers. Hidden within its multi-coloured and multi-typed sheets are some noteworthy items. (See also the review of Dr Frits Bernard's book — Paedophilia A Factual Report later in this issue where more myths are put under the microscope).

"Many paedophiles rarely get the chance to practice their sexuality because of the lack of *willing* sexual partners and problems with the law." One of the main horrors people seem to have about paedophilia is the idea of a young child being forcibly penetrated by an adult. Paedophiles' experience seems to suggest that the nature of sexual contact between adults and youngsters is a great deal more varied, and not as genitally

specific as this fantasy suggests. Paedophiles may play games with kids, cuddle, have oral sex, or masturbate. The important point is that in a consensual sexual relationship neither party does anything that the other person finds unpleasant, or objects to. "What is needed is a law that distinguishes between rape of minors and consensual sex by minors...children should be free to engage in sex, but they, like adults, should be protected from rape and sexual assault."

In the same issue it is argued that we need to seriously discuss the issues posed by cross-generational sexual relationships (children's rights to express their sexuality, power and consent), and to inform ourselves how these relationships operate in practice. Most of us know nothing about the substance of adult/child sexual relationships. Too much of our information comes from

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CANADA. Paedophilia is a topic that many lesbians apparently spend much of their time denigrating. Denying that it has any relevance to them.

One lesbian thought paedophilia had no direct bearing on herself. Some women's groups hastily denounce man-boy love as irrelevant. In commenting on 'The Age Taboo' edited by Daniel Tsang (available from the Coltsfoot Press) she stated that adults generally impose restrictions on what they allow young people to do. In no other area apart from sex do they seek to remove them so totally from adult company. Men particularly do not have a good reputation for using their power and privilege well or for the good of others. Men could, it is suggested, be banned from relationships altogether, or allowed only to relate to equals.

That sex and love between men and boys...is not always a one-sided affair would have to be ignored. How

could the sexuality of children or adolescents be taken seriously while they are seen as helpless, overwhelmed victims?

If man-boy love is a bad thing because male sexuality is always a conquest-seeking, power-imposing battle, would woman-girl love be full of nurturing and caring and thus be totally good?

Everyone is being safely distracted from bigger issues. It is very suspicious wanting to reduce the issue of children's liberation to the right (or not) of men to have sex with boys.

Why is so little energy going into the fight to increase children's independence, power and self-esteem? Surely we should be giving young people the ability to say no (and YES), rather than keeping them from the opportunity from making responsible decisions for themselves.

In claiming to protect them from inequality, how much are we keeping young people down? Yes, there is an

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the media or our own fearful fantasies. This can be dangerous. Freud's latency period, now disregarded by sexologists as erroneous, continues to perpetuate the myth that children don't have a sexuality at all. A working alliance between gays, feminists, paedophiles, children and other progressive movements is suggested as a necessary first step. We have a lot to learn from each other. We must not let fear, misunderstanding or oppression stop us, or divide us. Let us not forget that paedophile is *not* a synonym for child molester, child rapist or pornographer. It is merely a sexual orientation which is frowned upon by a frightened and ignorant society. There are some who are child molesters and child pornographers, but most paedophiles do not belong to these categories in the same way as not all gays are rapists. Almost repetitively the gay community is asked to take courage

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urgent need for men to re-educate themselves in their ways of relating, reassessing their use and abuse of power. But even that will not put things right until every adult re-examines attitudes to children and begins to teach them to think for themselves, to protect their own interests, to use their time and their bodies responsibly.

Eventually it will not be the shaky arguments of those who oppose sex for children and refuse any discussion. Nor the self-seeking of those who advocate it regardless of the context. Not even the fact that the State, the Establishment, or whoever wants to suppress even discussion of these topics. It will be when *young people* decide to take *action* and make their own decisions despite adults who wish to protect their innocence interminably and ignore the reality of the bio-social gap.

SOURCE: *Lesbian and Gay Youth Magazine*, London, England, No. 15, Summer 1985.

and give support to closetted paedophile brothers and sisters and show them the support they need? Paedophile, after all, is only a dirty word in the mind of the beholder.

SOURCE: *Rockspider*, No. 3, June 1985.

NEW YORK, USA. "MOMS AND TEENS FILE \$200M FEDERAL SUIT AGAINST POLICE AND BRONX DAs FOR PHYSICAL AND MENTAL ABUSE". 'NEW YORK — Two mothers and eight youths ranging from 11 to 18 years, have filed a federal civil rights lawsuit against officer Robert Maginnis and his partner Vito (last name unknown) of the Manhattan South precinct, Bronx ADAs Marianne Jennings, Mitch Garber and Charles Siegel and other City and State officials, including Mayor Koch and Governor Cuomo.

The suit attacks what these parents and youths call outrageous and criminal tactics used by these officers and DAs in their investigations of alleged sexual contact between the youths and a 36 year old same-gender-oriented adult friend named Ed Bagarozzy. Immediately after the suit was filed on March 25, Federal Judge Goettel of the Southern District of New York, because of the sensitive nature of the issues involved, issued a protection order to safeguard the identities of the parents and youths. For that reason, they may be identified only by their initials. The state officials were named in the suit for permitting the tactics being challenged to exist in their jurisdiction.

In April 1985, a third mother, Mrs. E.M., joined the suit after finding out that officer Maginnis repeatedly abducted her son, 14 year old D.M. from school every 2 or 3 days for 5 hours at a time to interrogate him about the alleged sexual acts. This happened about thirteen times without her knowledge. The harrassment began out of nowhere. No complaints had been filed. D.M. reports that there was no sex between him and

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Mr. Bagarozzy, that he told Maginnis this and that the officer would not accept his statement. D.M. was told by this officer that he would be arrested, that he was a "queer" and that all his friends were "queer". He was repeatedly harrassed in this manner for 4 to 5 hours at a time during a time when he should have been in school. After a while, D.M. stopped going to school to avoid Maginnis. The constant pressure became unbearable. D.M. states that he lied to the grand jury when he told them that a sexual act had occurred.

D.M. also reports that during one of the sessions Maginnis took him to the Bronx Court House to be interviewed by ADA Jennings. She told D.M., "We really want to get this man. He molests 5 year olds. Even if nothing happened, we'll do anything for you. And if you say something did happen, we'll be able to put him away for years."

Fourteen year old M.O. was told by Maginnis just before going into the grand jury, "I have your school records here. You've been a truant. If you don't co-operate, I'm going to come down real hard on you and have you put in Spofford." M.O. also reports that he lied when he told the grand jury that there had been sex between himself and Bagarozzy.

Both D.M. and M.O. appeared on the Independent Network News broadcast on New York City's Channel 11 Tuesday evening, April 30 and described how they had been coerced into lying.

13 year olds M.J. and T.S., 14 year old L.R., and 18 year old R.R. are also plaintiffs in the suit. They were harrassed in a similar fashion but always maintained that there had been no sexual contact. M.J. was held in a room by Maginnis for hours during the time the officer intimidatingly placed his gun on a table, the barrel pointed toward the youth. The boy was told that if he didn't co-operate he would go to Spofford. Maginnis graphically described how the boy would be gang raped there. Mrs. J.S. witnessed the gun on the table. When M.J. would not give in to this pressure

to make him lie, his mother, Mrs. N.J., was told, "Talk to your son and make him co-operate with us." Mrs. N.J. responded that her son had told the truth and she would not force him to lie. Fourteen year old L.R. received the same threats of incarceration and gang rapes.

The parents of these boys are shocked and outraged that such things could happen to their sons at the hands of the police and DAs whose supposed duty is to protect them. They are seeking \$200 million in damages as well as publicity for this case in the hope that public outrage will make it impossible for police to brutalize children in this manner.

Also being challenged in this suit are the statutes in the law which encourage these tactics and which are being used to deprive their sons of their freedom of association, privacy and due process. One of the mothers, Mrs. J.S., was held against her will for seven hours in front of numerous witnesses, because she would not let her son T.S. be questioned without her being present. Jennings then proceeded to accuse Mrs. J.S., in crude and explicit language, of having had sex with Bagarozzy. This confirmed for Mrs. J.S. the accuracy of her son's account to her.

During the April 30 broadcast on Channel 11, Bronx DA Mario Merola claimed he knew nothing of D.M. and M.O. recanting their testimony, even though three weeks earlier he had served as a defendant in this Federal suit. The papers served included a sworn affidavit by M.O. stating that his grand jury testimony was a coerced lie. In the same telecast, Jennings denied using coercive techniques herself but would not vouch for the tactics that the police may have used. Officer Maginnis admitted interrogating the youths without their parents' knowledge.

According to the mothers, this is not an isolated incident. These tactics are part of police training and could be used on the children of any parents. One objective part of the law suit is the elimina-

tion of such police brutality on innocent youths.'

"Reality Inc.", which claims to be an unincorporated organisation of both same-gender-oriented and opposite-gender-oriented persons of all ages and concerned with the persecution and trauma experienced by same-gender-orientated youth, maintains that it is doing all of the leg work for their lawsuit at no charge to the plaintiffs. It states that funds are desperately needed for: Duplication of legal briefs, phone use, mailings, and for efforts to obtain further publicity. There are 17 defendants and some of the briefs are 70 pages long.

Reality Inc. go on to state that this is the first time mothers and youths have had the courage to come forward, stand up for their rights, and challenge the tactics of the police. This effort will fail without financial and moral support.

They request that donations may be sent to:

"Reality Inc."
P.O. Box 73
Paramus, N.J.
07653-0073

Finally they maintain that this is their chance to fight back against some of the forces that cause same-gender-oriented youths to consider drugs, alcohol, promiscuity, and to even contemplate suicide. *

SOURCE: *Press Release from Ed Bagarozzy, N.Y., U.S.A., May 8, 1985.*

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TEXAS, USA. In Austin, David Sonenschein, former Kinsey sex researcher and publisher of the pamphlet "How to Have Sex with Kids", has been found guilty of a third-degree felony for illegally *photocopying* a photograph of a child in a 'pornographic' magazine. Charged under a 1979 Texas child pornography law prohibiting "sexual performance of a child," Sonenschein was sentenced to *10 years* in jail and fined \$5000.

The American Civil Liberties Union is appealing against the conviction on the behalf of Sonenschein, who is currently free on bail.

During the 3 day trial, the defence focused on Sonenschein's right to study paedophilia. No mention of the pamphlet was made.

SOURCE: *Gay Community News*, June 15 1985.

U.S.A. The Childhood Sensuality Circle has folded. Its aim was to eliminate ageism (discrimination because of age) which occurs most often in the early and late years of life. C.S.C. was not a paedophile organisation and was not involved in any pornographic activities. It has been defunct since 1 July 1984 due to a lack of membership and the failing health of its founder, 84 year old Valida Davila.

SOURCE: *N.A.M.B.L.A. Bulletin*, April 1985, Vol. 6, No. 3.

U.S.A. Child Porn was published in the USA, up until about the mid-1970s and the Child Porn HYSTERIA reached its peak in about 1980. The Child Porn HYSTERIA was started, and promoted, by those political-types who saw they could use it to their advantage. By the early-1980s, these political types were finally forced to realize that they were beating a dead horse. SO THEY INVENTED A NEW ONE. And that is how the HYSTERIA over Child Sex/Abuse was born. The political-types in England attacked, and destroyed, the Child

Porn industry several years before it started in the USA. They then attacked, and destroyed, the English paedophile organisation called "P.I.E.", even though the PIE newsletter never had any pornographic pictures of kids in it. Then homosexual groups were then vehemently castigated for not lifting a finger to help PIE. Did they hope that they might be seen to be more socially acceptable by dissociating themselves from PIE. Yet now following a police raid on the gay bookshop "GAY'S THE WORD" in London, England, a trial continues at the Central Criminal Court (The Old Bailey as it is more colloquially known).

The writer warns "I assume that English Homosexuals are now painfully aware of the fact that the political-types ARE out to destroy them" too.

SOURCE: *N.A.M.B.L.A. Bulletin*, April 1985, Vol.6, No.3.

U.S.A. An article on the 'Age of consent laws' reflects the incredibly arbitrary mish-mash of these laws all over the

world. A youth who wrote a comprehensive, well-researched, scholarly column began by referring to himself as an "11-year-old faggot". He called the laws a ridiculous interference with his liberty and freedom of choice. Stating that if sex is an expression of shared love, then it is beneficial to both partners, regardless of age or gender. Instead of criteria like age, he suggests the use of other factors for legal violation of the young. If consent resulted from coercion, intimidation, purchase or forceful threats, then let these elements constitute the crime. But if the relations are expressions of affection, there are likely to be beneficial side-effects. Wisely, this "11-year-old-faggot", suggests that we *accept* it for what it is — Love. — with the instinct to protect from harm. What is criminal are the elements accompanying those relations, not the relations themselves. Let the law be against force, coercion, intimidation, and the purchase of sex from the young, and not simply against the act of sex.

SOURCE: *N.A.M.B.L.A. Bulletin*, April 1985, Vol. 6, No. 3.

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LETTING GO

by Mark Thomas

Gary was mine a long time before he met Richard. He is still mine in a way; this new relationship cannot negate the past. Those times Gary and I laughed together, his scrapes and bruises I kissed for healing, our camaraderie as coach and player on the soccer field, the magic we shared on star bright Adirondack nights...those memories and others will stay, though the boys leaves me now for another man he loves. My love for Gary will never cease, as I believe he will always love me. There remains a bond.

It is just that Gary finds in Richard a special warmth and caring. This is what Gary wants, and who am I to stop him. I am confident that this new love is only an extension of what Gary and I began. We could only go so far; now Gary is

growing into a new, fuller relationship. He is ready. Richard is a good man.

Richard and I had met in a crowded coffee shop near where I work in Utica. His table was the first I spotted with an empty seat as I searched the room, so I invited myself to share it with him. He was agreeable. Over hot black coffee we entered into the casual conversation of strangers forced to face each other. Then I mentioned that I thought the Cowboys had given Danny White a bum steer by not playing him as a starting quarterback from the opening of last season, and we precipitated a friendship.

Until recently three thousand miles had separated Richard and I. He had been big city bred with the two "P's": people and pollution. A failed marriage had sent him running after change; he applied for a teaching position at the local high school and got it. I had lived all my life around the mountains and lakes of upstate New York and knew that the placid nature of the country could soothe the torment of any man if he would give it a chance.

We discussed the books of Stephen King; Richard is a math teacher, and I cannot stand the subject; in all his life he had never caught a fish, and I promised to change that; I confessed to crying at movies like "The Earthling", he hedged but I think he too sheds tears at sad movies; and we both love handball. I invited him to join us at the local three-wall courts in Clinton.

He came.

At first I hadn't known Richard was a boy-lover. But what was hidden is now obvious, like the first new buds nurtured by spring rains seen bursting forth from winter's soil. It is wise in today's climate to be careful about our feelings concerning boys and girls, yet it is sad also that we must hold back the truth for fear of social chastisement. One day Gary told me. Now I see the two of them together in a casual boy-man embrace, and I catch Richard's eye, he smiles shyly. I smile warmly back and think, "Oh, take care of Gary, Richard. I love the boy. Take care of him."

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What can I say of Gary? I could describe him — willowy body, buttercup hair, large mud pie eyes, scabbed and calloused knees and elbows from constant explorations through our surrounding countryside, ribs that I play like a xylophone as I tickle him into spasms of soprano laughter, a pussycat nature, soft-smooth-surreal buttocks — a delight to look upon, a joy to know. He swears he chases deer in nearby woods; I swear he could catch one, he is so swift on his well-arched feet. Feet I have gently massaged with fingers and lips at day's end, bringing tears of pleasure dripping down his cheeks. His body is clean, though I suspect he will soon sprout those telltale hairs which signal the flowing of boy-juices.

Gary and Richard are almost always together these days, after school or on weekends. Oh, Gary still returns to me, and we do spend loving moments together. I suppose he feels a bit guilty at times about leaving me alone while he runs off with Richard. Gary knows I love him, that I understand his relationship with Richard. Richard can give Gary what I cannot, or will not allow myself to give.

In the time Gary and I have spent together I have taught him to be free. He is an apt student. At eleven he is able to choose his own paths through the "yellow wood." I have no doubt that Gary is happy; I can see joy in his countenance. And I am content to let him go.

They are together now, on the grassy knoll just past the handball courts. The courts where I taught Gary to play my favorite sport, where I first introduced Gary to Richard (shades of "The Tennessee Waltz"). Richard, who has a habit of dragging his right foot as he makes a killshot on the courts. The guy we kid because he always wears his *lucky* shirt to play. This Richard who...who is now Gary's special friend. They are lying face-up to the sky, long green grass framing their bodies, unnecessary (by custom) clothes thrown aside so that they might better worship Helios.

I steal glances as I play handball with

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my friends. The boy's shaggy blond hair undulates as he sits up and shakes his head with laughter. They laugh a lot together. I wonder at the joke they share as Gary falls back down next to Richard. The boy's head rests against Richard's side. I want to be a part of their fun, but I refrain. They need time alone. Later Gary and I will talk. He is open to me.

For now I pound the small blue sphere a little harder against the walls to vent some of my frustration...and jealousy. Did I say a moment ago that I am content to let go? Yes, I am. And no. My feelings are jumbled. Oh yes, I feel jealousy now as I see them together; I accept that as natural. They lie close like two people comfortable in each other's space.

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Richard must have made some sly remark for Gary slugs him playfully with his small fist. They wrestle. I ache. Gary and I have wrestled. They tumble down the far side of the hill. I wonder at what holds might be tried in that rolling, touching contest.

Within a few minutes Gary comes running up to me — he is short of breath — and announces that he and Richard are going for a hike. I smile my assent and remind him that he and I have a dinner engagement. His “O.K.” falls behind him as he runs off.

Later that night Gary sits quietly with me, exhausted by the day’s excitement.

His fine features are gently illuminated by the one soft light glowing in the far corner of the living room. I reach out and he curls up next to me, resting his head on my chest. Perhaps this is a recompense for leaving me so alone as he goes off with Richard. I don’t know, nor care. Gary is with me now.

As we sit nestled, I kiss his brow. He looks so like his mother. She died when he was but a baby. I ask myself what she might think if she could see her only child and I together at this moment, if she knew of Gary’s relationship with Richard. She and I had known each other intimately before her death and she had approved of me then, I believe she would approve of all of this now...- knowing her son is happy.

Gary slides into sleep, and I pick him up. He is light, not more than one hundred and five pounds. As I carry him up to bed he awakens briefly and whispers, “I love you.” I repeat his words back to him. Laying him on the bed I pull off his clothes piece by piece, stripping him naked. His flesh is almond colored as it always is this time of the year from many hours in the sun, except for the band of white which encompasses his midsection. But I look closely and the band is now a light pink with a mild sunburn. I smile to think of the fun Gary had on his hike with Richard. His penis is erect. I slip his pajama bottoms over him, just once stroking the length of his erection with my fingertips. He moans softly in his sleep. (Oh, if Lloyd Martin could see us now.) Then I kiss his lips, wet with saliva, and walk to the door.

I look back.

It is indeed difficult to let go as I watch my pretty boy try his wings. He is taken in flight by another. They soar, and it takes all the strength I have to stay here on the ground, not to fly off after them. My eyes follow their course all I am able and my lips mouth a fond farewell. A farewell to the one boy who is all my life.

Just before I close his door I gaze lovingly once more at his shadowed face and say, “I love you. I love you, son.”

BOOKS



“PAEDOPHILIA A FACTUAL REPORT”

by DR FRITS BERNHARD (1985)

BERNARD

Dr Bernard's book represents a milestone in the literature about man-boy-love relationships. He deals sensitively and scientifically with a subject that for many is the 'ultimate taboo'. Further exploding the myths perpetuated by the media who latch onto the violence, child-abuse, and murders which are not committed by those who love boys but by the psychopathic paedophile who is not concerned with a loving consensual relationship with a boy.

Rather than concentrate on the negative effects on the 'victim' of paedophile relationships, he looks at the social, educational, and other qualitative advantages such a relationship can have for the child. Emphatically he points out that 'paedophilia is, above all, the problem of the people who are *not* paedophiles; that is, of society in general.' He points out that 'that wanted sexual relationships between children and adults can be experienced as positive, and the child can grow up to have a harmonious personality and to maintain a good social relationship with society.'

Re-emphasising the importance of the child's wishes and desires. His provisional conclusions include:- children can experience sexual contacts and relationships with adults as positive; the children are looking for love, affection and security in addition to the sexual aspect; and that such an initiation has NO influence on later sexual orientation.

He then looks critically at some

groups of paedophiles, drawing on past research and his own use of psychological tests. Among his most myth-blowing conclusions are — that only a small fraction of the total number of contacts involve anal penetration. Few paedophiles are interested exclusively with the sexually immature child. That sadism and masochism seem to occur extremely rarely in paedophiles.

The issues covered by the chapters in his book are — 1. Introduction (to the history of the emancipation of paedophiles); 2. Long term effects on the child; 3. Outlines of paedophiles; 4. Age limits of paedophilia; 5. How normal are paedophiles?; 6. How social are paedophiles?; 7. A provisional picture (of paedophiles); 8. Other publications by the author. There is also a comprehensive bibliography in the English version of his book.

He sums up that ultimately, it all boils down to the (quality) of the relationship between one person and another. Whether their ages are similar or very different, is essentially irrelevant so long as the relationship or contact is experienced as positive by both partners.

The book is easy reading for the lay person, while for the social scientist there is depth and insight with good scientific methodology.

It is a positive scholarly book which should be read by everyone concerned with children. It *can* be read by parent and professional alike, by psychiatrist and policeman, by paedophile and pedagogue, by puritan and purist. It *should* be read by everyone.

"THE HUSTLER"

by JOHN HENRY MACKAY

Translated by Hubert Kennedy (Boston, Alyson Publications, 1985). Paperback, 299 pages. Available from the Coltsfoot Press price as announced in the Coltsfoot Newsletter.

Alyson Publications of Boston has given sexual minorities much to be grateful for. At a time when the good-gay "in thing" was to clone around like everyone else, Alyson came out for the human worth of the effeminate homosexual (*Franny: the Queen of Provincetown*). Recently Alyson's easy-read detective/thriller novels have been stressing that, in the context of American culture, gays must cultivate and use a degree of violence both to combat their current image as ideal victims and to challenge the basically violent nature of prevailing American conservative/Christian mentality. But probably at no time has this brave little press done boy-lovers a greater favour than in publishing the first English translation of one of the classic European boy-love novels, Mackay's *Puppenjungen*, (*The Hustler*).

Born in 1864 of a Scottish father, John Henry Mackay was, despite his name, very much a German. He became a distinguished poet, philosopher, publisher, novelist. He lived through the interwar disastrous inflation (which wiped out his life's savings) and survived, just, into the Hitler era as a pauper, dying fortuitously (or perhaps by suicide) in 1933 before the Nazis had a chance to eliminate him.

For he was an anarchist — and anarchism, probably the most logical of all philosophic and political positions for a boy-lover, is, even in its non-violent form, perceived as infinitely, culpably threatening by all those idealists (and bastards) who set up total governments.

To the anarchist, the one common element of fascism, communism, socialism, Marxism, Reaganism, psychoanalysis, Christianity is control of the individual by society: each authoritarian system has a different set of holy texts

to justify this subjugation; all use physical, social and/or mental violence to achieve it. And in the West at least the proscription of sexual activities has been the greatest gift of Christianity to those bent on controlling the populace.

For Mackay, even more important than the emancipated man recognizing social authority as his natural enemy is the casting out from within himself of this alien spirit.

Review by HAKIM of "THE HUSTLER"

Anyone who's ever been involved with boy prostitutes will instantly recognize John Henry Mackay's *The Hustler* (*Der Puppenjunge*) as nothing less than genuine realism — almost "Naturalism". Apparently nothing much ever changes in this particular corner of life: on the psychological level, Mackay's testimony would describe Baltimore or Manila in the 1970s with as much sharpness as Berlin in the 20s.

Christopher Isherwood says of *The Hustler*, "I have always loved this book dearly — despite and even because of its occasional sentimental absurdities. It gives a picture of the Berlin sexual underworld early in this century which I know, from my own experience, to be authentic."

Perhaps it is a personal reaction, but I would go so far as to say that Mackay's version feels *more* authentic to me than even Isherwood's infinitely more famous Berlin stories, first because Mackay — despite his Scottish birth — was a true Berliner, while Isherwood-the-Camera was an outsider, and second because Mackay was able to deal with his own involvement on emotional and political levels which Isherwood deliberately avoided.

No doubt Mackay's involvement strikes Isherwood as "sentimentality" — but Isherwood is "cool" and "Modern" and thus almost incapable of telling the difference between sentimentality and *sentiment*. Mackay's hero — Hermann, a 20-odd year old publisher's

assistant — is certainly a sentimentalist in the Goethean manner which no doubt lingers on in Germany even today. And Hermann is assuredly a younger version of Mackay himself (a former publisher's assistant). But the older Mackay, the Mackay who wrote the book, at times seems almost nauseated by his hero's naive romanticism. *The Hustler* is in fact an *anti-sentimental* book.

Hermann falls in love with a 15-year-old hustler named Gunther, who represents the epitome of a "type": the indifferent and listless boy, achingly beautiful, thoughtless and not very bright, a narcissist and therefore utterly charming. Even though Mackay has replaced all explicit sex scenes with (...)s he makes it clear that Gunther's technique is to lie back looking bored while his lover/customer sucks him off... and that's all. (Incidentally despite ellipses, the book was still banned for obscenity.) Hermann meanwhile romanticizes Gunther to excess, first by failing even to realize the boy is a prostitute, then by trying to "save" him through the power of True Love.

Mackay's realism extends so far that neither character seems merely stereotyped despite their predictable behaviour. Gunther for instance turns out (surprise!) actually to be a nice boy — and Hermann's lapses from his own self-imposed role make him likeably human as well. Hermann's sort of masochism masked as Idealism is a common trait amongst boy-lovers. Mackay deals with it because it exists, because he experienced it — but he remains concerned with finding a way out of this bind rather than merely describing it. Hermann has already, at the beginning of the book, accepted himself without shame as a homosexual; what he has not yet attained, but will begin to grasp by the end of the book, is the actual knack of love.

Although Mackay wrote at the dawn of the "Homosexual Liberation Movement", his political maturity is amazing; *The Hustler* seems in no way "dated" in this sense. In fact, it appears both more

radical and more profound than most of our contemporary "Gay" ideologies. Mackay published *Der Puppenjunge* under a pseudonym, "Sagitta". Under his own name he wrote on Individualist Anarchism and the philosophy of Stirner. In *The Hustler* he carefully and clear-headedly brings these two sides of his life together in passages like these, addressed to Hermann by a Wise Mentor (after the affair has ended with Gunther in a hideous reform school and Hermann sentenced to two months — two months!!! — in prison):

"It is a love, like every other. But whoever cannot understand it as love, or will not, never understands it..."

"There are few human beings who have not become criminals against their fellow humans — not directly, but rather indirectly, in that they tolerate and advocate laws such as this one (against all homosexuality) for example... And what are all the crimes in the world compared with the ones carried out by those in gowns and vestments, robes and uniforms!..."

(about Gunther): "Only think about the beautiful hours with him. It is all that we will one day have, the memory of such hours. Cherish them. But don't bury your whole youth in useless brooding. Consider: only this hour is yours. How many happy and beautiful hours you can still have and will have, if you only will... Courage and strength will return under your will. Will it!"

"Since it is passing, let it be light — your love! Let it be light — you cannot load your burden on to young shoulders, who neither want nor are able to carry it! Let it be light: like a day in spring; like the glow of summer like the hour of happiness it is. And do not question! Do not question! Since it stands outside of all laws and morals of people, it is freer and — perhaps also more beautiful for it."

Mackay never made the Gay-Rights error of mistaking a sexual preference for a political agenda. He understood that there exists a *psychology of freedom* which is a necessary precondition of any *politics of freedom*. He accepted that love is real, but not to be identified with possessiveness, ego-projection, power-tripping or self-destructive and unconscious behaviour. Thus he was able to depict the negative aspects of prostitution, for example, without losing sympathy for the unique persons caught up in its sadness and/or happiness. (In fact, intriguing minor characters parade through the narrative all but unnoticed by obsessive Hermann or selfish Gunther; only Mackay seems to see them, and he leaves the reader wishing the plot could have offered them larger roles.) Individualist Anarchism devotes itself to the discovery of what it means to be *human*, beyond all masks of religion, law, moralism, race, class and culture — and thus perhaps anarchism is the only political philosophy capable of dealing with love as a psychological reality beyond all bullshit, beyond all role-playing, beyond all the narrow demands of Church, state, Family and School.

As an anarchist, Mackay enriched the chilly egoism of Nietzsche and Stirner with a genuine (and non-sentimental) warmth. As a boy-lover, Mackay evolved beyond the sly death-drunk paedophilia of Thomas Mann, the Graeco-humbuggery of *Stefan Georg, the emotionless hedonism of Gide — and went on to envision a boy-love without neurosis — even in the midst of horrendous persecution and nearly universal blindness. For this alone *The Hustler* deserves our closest attention.

As an artist however Mackay failed to produce a book as *well written* as *Death in Venice* or *The Immoralist*. His notion of symbolism, for example, extends to producing a heat-wave which bakes Berlin while Hermann longs for Gunther, and a thunderstorm to accompany their first love-making. Compared, say, to the profound and subtle weather-symbolism of Musil's *Man*

Without Qualities, this is painfully sophomoric. From a purely aesthetic point of view the best part of the book is the description of the hustler's milieu — well observed and skillfully rendered. The affair of Gunther and Hermann, while convincing enough, lacks a certain interest because neither character has any real sense of self — no wit, no irony, no doubleness. But artistically worst of all is the last part of the book, where Hermann's inner life is reduced to a preachy harangue, lacking all dramatization and thus nearly lifeless — despite the beauty of Mackay's sentiments (quoted above).

As for Hubert Kennedy's translation, although a few Germanisms have crept in, it reads smoothly — contemporary, but without violating the flavour of the period. His introduction and notes are informative and assured — and the book contains a delightful map and old photographs of places mentioned in the text. The cover, a plate from the vanished homophile magazine *Der Eigene* (which published some of "Sagitta's" polemic pieces) is both appropriate and elegant (unlike the artwork in most Alyson publications). The typesetting is enhanced with art-deco capitals, and the whole book is tastefully produced.

Despite its flaws *The Hustler* will be devoured non-stop by any boy-lover with even the slightest taste for books, because its ultimate value is not precisely literary. In fact anyone interested in the sort of book in which an extraordinary individual expresses himself without reservation ought to be charmed and fascinated by *The Hustler*. To read such a book is to experience a life rather than merely reflections of ideas about life — and for such an experience one may overlook all sorts of structural and stylistic faults.

Mackay convinces by the burning of his soul, not by the elegance or cleverness of his writing. *Death in Venice* may be a masterpiece, but its *life* is abysmal and repulsive. If I were to choose a book to *live by*, I'd much sooner pick *The Hustler*.

For further information in English on John Henry Mackay, contact:

Mackay Society
Box 131
Ansonia Station
New York, NY 10023
USA

or in German:

Mackay Gesellschaft
Kurt Zube
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D-7800 Freiburg/Br.
West Germany

"DOGSTAR" by HAKIM

Hakim's latest book opens with 'BLACKWATER — A NOVELLA' — and you soon realise that HAKIM's hors-d'oeuvre beckons you to continue, already entranced by his lyrical use of language and his love of boys which only he can describe with such an addictive effect.

'CHINA SEA POSTCARDS' — by the time I had reached page 32, I had already decided that if I were cast away on a desert island and could only take one book with me, then "DOGSTAR" would be it. But why "DOGSTAR" I wonder? Intrigued and entranced, I read on.

Hidden in the intoxicating items called 'THE ANTARCTIC AUTONOMOUS ZONE & OTHER SKITS' comes a cunningly camouflaged message — "So get this: *our* realization, our liberation depends on *theirs* not because we ape the Family, those 'misers of love' who hold hostages for a banal future, nor the State which schools us all to sink beneath the event-horizon of a tedious 'usefulness' — no — but because *we and they*, the wild ones, are images of each other, linked & bordered by that silver chain which defines the pale of sensuality, transgression and vision.

We share the same enemies, and our

means of triumphant escape are also the same: a delirious and obsessive *play*, powered by the spectral brilliance of the wolves and their children."

In 'BLUE VESPERS or TEXTS for JESSE' one can almost hear the literary critics of the future looking back in awe at the delights HAKIM so eloquently describes. I search for superlatives adequate enough...but then maybe I'm overawed...or am I Bastian in the film 'The Never Ending Story' finally so absorbed in fantasy that it has become reality. I had to read on.

'RAILROADLAND' is it a fantasy written on a long train journey? Is it a 'complicated pseudo-Virgilian Eclogue involving two bearded poets and three shepherd-boys aged eleven, ten and eight'? Is it a text that 'will go on like a soap opera, ideas ripped off from impeccable Classical sources, cliches and archetypes, punishable by forty years in the State Pen'? Is it a knock-out punch to the jaw of the 'straight, academic, listless, boring American shit-poets who have lost all contact with the Muse, much less Eros & Pan'? Does it 'immortalize the boys we love in a secret book'? Not a secret book - book - but HAKIM's latest hit for boy-lovers.

And so to 'POMPA - A BOOK OF HOURS' (page 83...). Could I take more? So he turns from 'poetry' to a letter or a 'poetic dialogue' with the reader. 'POMPA — A BOOK OF HOURS'. Last, but not least, I wondered before I became a partner in this dialogue? After a few pages fantasy turns to reality: "Well, you may feel" HAKIM says "that this narrative change of pace is out of place — sociology instead of porn — you weren't bargaining for any harsh reality or third-world fear and pity." I was soon wondering if I had missed the sociology, perhaps I blinked? But, no — a few pages later a metaphysical deviation, or should I say explanation. Then the fantasy continues. Page

114 and I was back in Fantasia. A few pages later I discovered where the name 'POMPA' arose. And still, I could not put the book down. I wondered whether it should carry some sort of 'health warning' that it might deprive you of sleep if you begin to read it too late on into the evening.

Perhaps the more perceptive reader of 'POMPA' can guess its setting — apparently a paradise for boy-lovers, but who knows, and who cares? The meaning of 'POMPA' arrives on page...well, shall I say somewhere towards the end of the story.

The final part of the book entitled 'Miscellaneous and Out of Print' contains both poetry and prose, some items of which, have appeared in PAN 7 — which is now out-of-print (we are preparing high quality photocopies of issues 1 to 7). One is from Panthology 1. These last 20 pages *can* be read at another sitting from the first 134. Beware the imagery in HAKIM's poetry — both it and the words have been changed — to protect the innocent? — in 'OVID's ORPHEUS/METAMORPHOSEON' Yes — the names (I mean words) *have* been changed to protect the innocent. Then with 'THE SOMEWHERE-OUT-THERE-IN-THE-MIDWEST BLUES' the poetry reverts from the esoteric to the 'ordinary' or should I say 'extraordinary'. I began to wonder if this author of great literature does not know the difference between he and she. But *she* must...

SUMMARY: I was entranced and intoxicated by "DOGSTAR". Boy-love literature at its best. Hidden between its covers is a World from mythology to up-to-the-minute sub-atomic physics. Veiled warnings against the dangers of drug-taking — perhaps there should be a warning on the book against the unveiled pleasures of boy-love. I was left slightly intoxicated — yet an intoxication that had no hangover. For me, better than best seller "CROWSTONE",

HAKIM's "DOGSTAR" made me feel totally inadequate to give it the justice it deserves in a review, but its purchase I whole heartedly commend — but beware *it is* POWERFUL prose and poetry. If you feel as I do you will never regret purchasing this masterpiece.

"DOGSTAR" by HAKIM is published by the Coltsfoot Press. Details of prices are published in the Coltsfoot Newsletter.

JEAN-MANUAL VUILLAUME

PAN has just received the latest offering from JMV. As we know his work well, we very much hope to be able to carry a stock here at SPARTACUS which will be available for sale to personal callers *only* (for which an appointment *must* be arranged), or mail-order *within* the Netherlands (ONLY) — it will not be available for export mail-order.

"JEAN'S" is a large lavish magazine of photographs which should delight all boy-lovers. So far there have been 4 issues of this 30 x 21 cm photo-magazine. In the main it consists of the sort of photo you can see in PAN, none of which are obscene or pornographic, in fact they are a tastefully selected set of photos. There is almost no text in "JEAN'S" so one can enjoy 40 pages of boys being their natural beautiful selves.

"LES PETITS MODELES" is predominantly a collection of photographs, with 2 cartoons, and one drawing. Much is taken from a wide selection of JMV's other publications — a taster if you like — to his wide ranging work. It covers a wider age range than you are likely to find in PAN, but again it should delight the eye of any boy-lover and deserves a place on every PAN subscribers' book shelf. This book has 56 pages in a 24 x 21 cm format.

Details of prices will be announced shortly.

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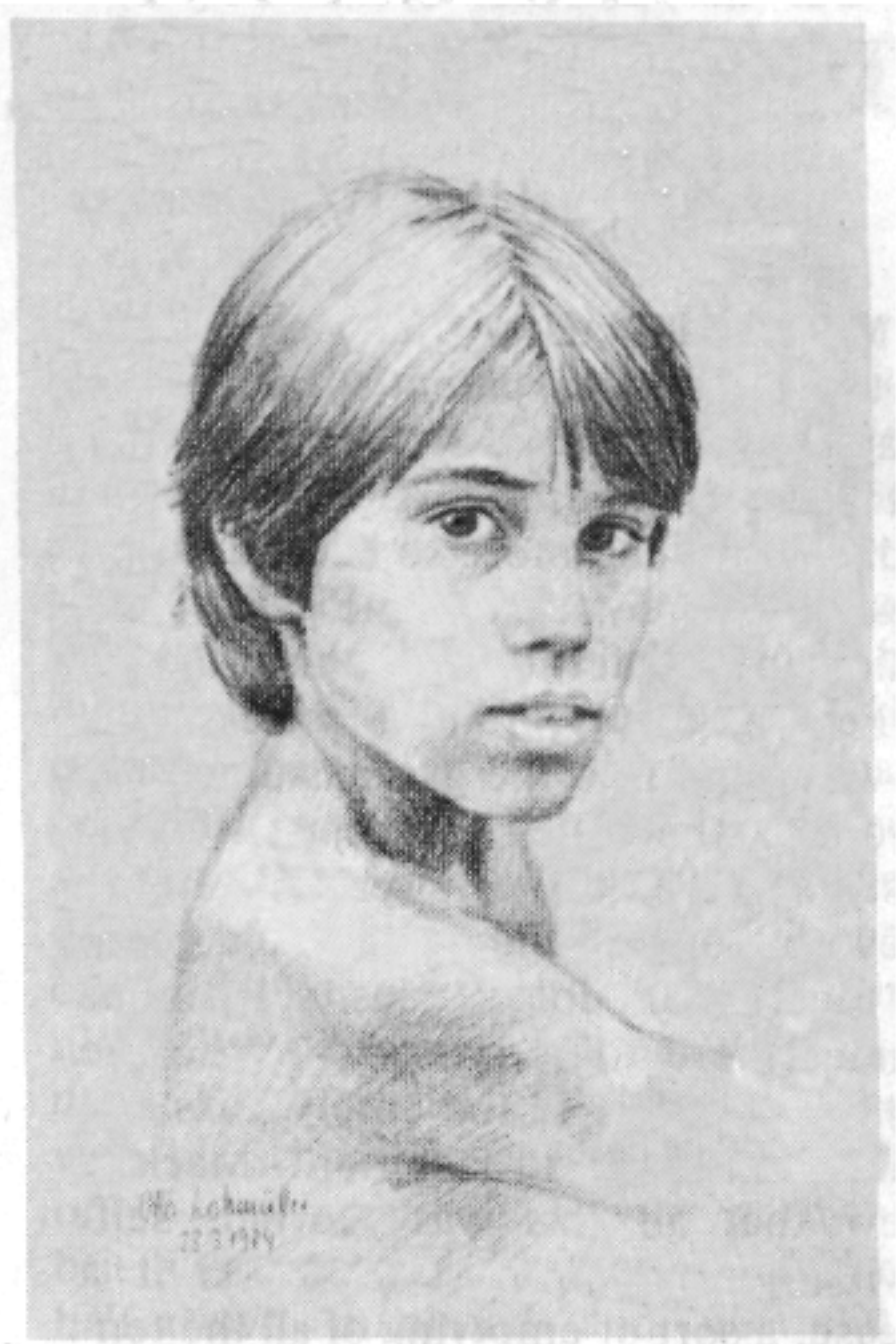
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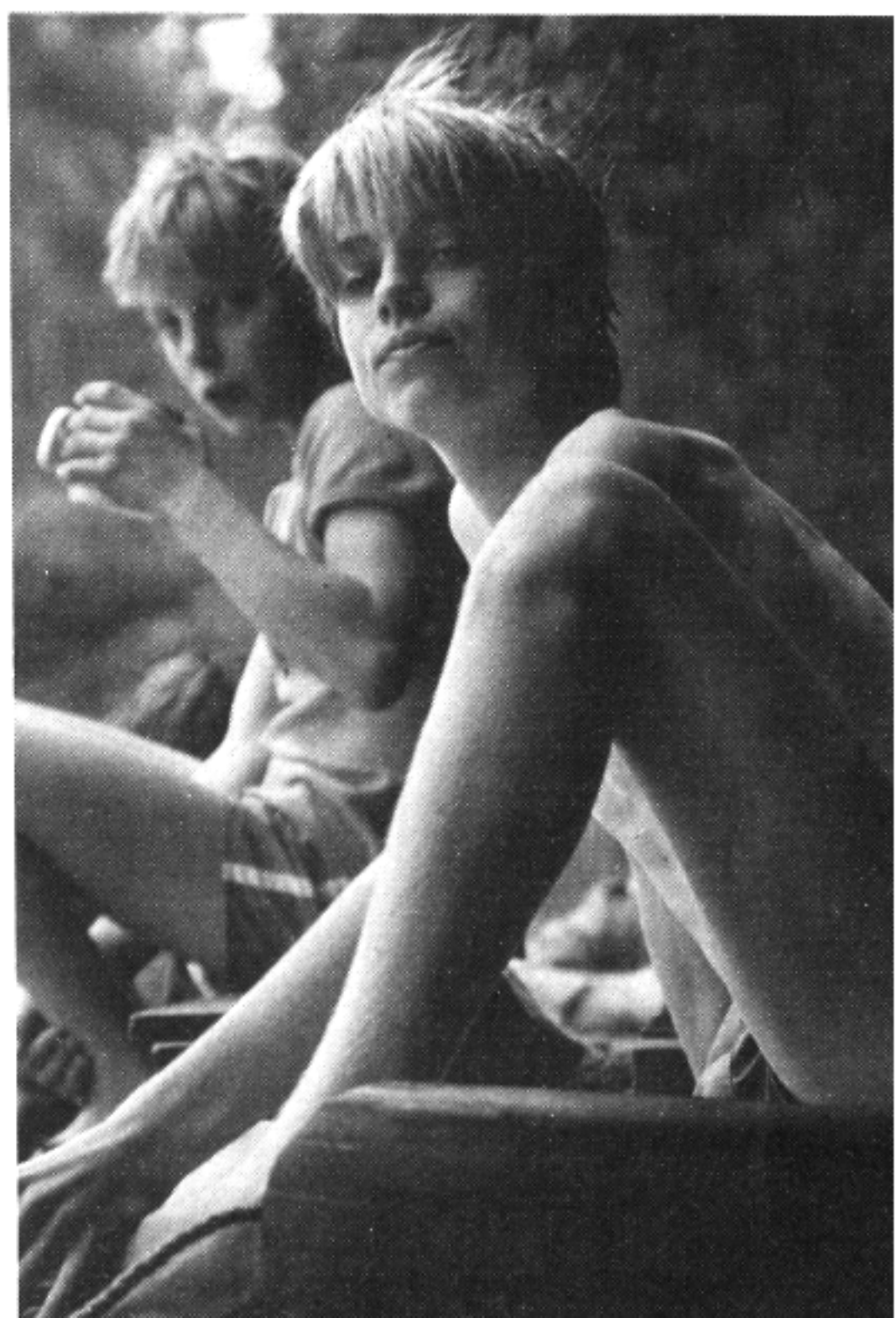
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POJKART CALENDAR 1986

As always Harry Turné's POJKART calendar for 1986 is a delight to the eyes of any boy-lover. 13 photographs of boys by Stephan van Houten. 7 in full colour, and 6 in black and white. 6 nudes, 5 in swimming trunks (or similar), 1 boy in shorts, and a delightful colour portrait to end the year.

Of POJKART's recent calendars this is probably the best in the last 5 or 6 years. I wholeheartedly commend it to you, and do see the advertisement (in this edition of PAN) to obtain further details of his publications and colour catalogue.



A BOY WITH THREE NAMES

by "PENUMBRA"

Macklin looked wistfully as the last of the buses and parent's cars pulled away from the front of the school. He felt tired, drained, sad, as always at the end of term, and more so because it was the end of the round to the gym, there to tidy up a last few things in his office.

Feeling empty, full of melancholy, he wandered into the gymnasium itself, savoured the smell of rope, leather, dusty space, and boy-sweat. Later, he knew, by long tradition, he would go up to the junior dormitories and mope around there too, trying to evoke the boys who had filled the empty beds and spaces with life and laughter... Macklin knew that all this was morbid, self-pitying nonsense, but he found it a release, a sort of emptying of all the tensions and strains that were attendant on someone who worked hard, strove for excellence, and had to live among the shining beauty of boys and yet not so much as touch one... Why don't I do something else with my life? As soon as the thought formed, Macklin felt laughter bubble up inside himself, well up with a sudden rush of tears. He held onto some monkey-bars and let all the tension go, felt cleansed and calm, began to dry his eyes...

"Oh, Sir, *there* you are."

He turned to find Meek gazing at him, his face full of concern. Oh beautiful, how beautiful.

"What's wrong Sir, has someone died?"

Macklin threw back his head and bayed with laughter, the boy, relieved, joined in.

"So yours is the trunk still lying on the steps." Macklin smiled.

"Yes, Sir..." he looked down, suddenly shy "...my parents, my *mother*, messed up the dates. I have to catch the train tomorrow."

Macklin was horrified, conjured up a memory of a small Meek shyly introducing his mink-swathed mother...long cigarette-holder, the lot...a caricature of Cruella de Ville... Macklin, grinding his teeth, led the way out into the sunlight. How could *anyone* fail to be counting the minutes until a boy like Meek came home? He remembered asking a class of boys what they wanted to be when they grew up. Meek, with an impish smile on his face, had said that he didn't have to worry about things like that. Macklin had thought, for one moment, that Meek was going to boast about being heir to one of the richest and most ancient earldoms in the land...the simple truth, in fact...but the boy had fluted, in a high pure treble: "For verily it is written that the meek shall inherit the earth." Gales of laughter and derision from all the others. In fact the boy was the sweetest, most likeable kid, quite happy to wear the nickname "Marmaduke" or "Fauntleroy", and laugh at the drop-of-a-hat.

As they walked around to the front of the school, Macklin was suddenly struck by a sunburst of an idea. His skin prickled and he made himself breathe more slowly.

"You live at Bishop's Cross, don't you?"

"Yes, Sir, near there."

"Well, I live at Coomwellby." He looked down at the boy and saw the huge smile spread across his face. "If I can get the Headmaster to let me go today, and your mother agrees..."

"She will. She will."

The boy danced up and down. Macklin went to arrange things, his heart in his mouth with excitement, and glowing with gratification at the boy's reaction. His sense of humour took over, and told him that it was probably his Sunbeam Alpine Series IV that the boy was ecstatic about...

It was with a feeling of happy unreality that Macklin turned out onto the westward motorway and let the Sunbeam fly, the boy firmly strapped in beside him, smiling, his flaxen hair whipping in the

slip-stream, looking like a dream of heaven...

On a ridge above Henge they stopped and shared a bar of chocolate, then on to Ravenway for lunch. Covertly, John Macklin watched the boy eat, bathed warmly in the smiles when their eyes met. They laughed a lot, were happy...

"Were you sad because it was end-of-term?" Meek's eyes were shy, but level.

"Yes. Look, what are you called at home? I mean I can't keep calling you Meek, Marmaduke, or Fauntleroy, can I?"

The boy laughed, then coloured.

"At home I'm called Lakenheath, but you can call me Gerard, Gerry, if you want." The boy fiddled with the table-cloth. Eventually, the awkward moment passed. John thought it quite likely that he would intensely dislike Gerard's parents...He paid for lunch and they wandered down to the river, hung over the warm stone parapet and watched the trout meandering in the clear water below. Thinking out loud, John said:

"Wouldn't it be absolutely marvelous if, say, the Sunbeam broke down here?"

There was a perfect stillness between them, then, all hell broke loose as a pink-faced, laughing zany ran up to the hotel with that quite unreasonable energy of the fourteen-year-old. John stood aghast, as Gerard bolted into the public phone-box outside the ancient inn. That's torn it, he thought, but the boy came out of the box whooping, red-faced, clearly triumphant and ran back down the hill.

"They've got a bloody Ball, a Hunt Ball, so I told them that we had broken down, that we'd be there tomorrow, and that you would be staying for a few days."

"You *told* them?"

"I *told* them."

"What did they say?"

"Nothing, just 'Be good'" the boy grinned, still puffing from the wild run. John smiled, rolled his eyes, laughed,

looked out over the watch-meadows.

"D'you want to walk now?"

"If you want to." The boy's voice was neutral, "I'm a bit whacked from all that running."

They walked back up to the inn.

"Bags I the window-bed." Gerard kicked off his shoes and started to bounce on the bed in its pool of silvery light by the window. Smiling, John set about opening his case and the boy's trunk to find summer shorts and things. He could hear children playing down by the river and a thrush sang nearby. He put shorts and a cricket shirt with a pair of sandals on the end of Gerard's bed, and set about changing into something cool and comfortable, then flopped down on the other bed. Gerard, grinning, flushed, impossibly beautiful, was doing a sort of dance-of-the-seven-veils with his school clothes, ending up with only a pair of outgrown, worn-thin briefs that enhanced rather than hid his half-grown manhood and neat little bottom.

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The following afternoon, John stood by an ornamental lake watching Gerard duck-dive in the shallows. The boy was teasing him again and John was transfixed every time the small bare bottom rose sensuously above the water and vanished again. Eventually, the pink and gold boy, flecked with the tiny leaves of emerald duck-weed, beached himself on the sandy shore and grinned impishly over his shoulder. At that moment a huge hornet alighted on the perfect peach of the boy's bottom, drove its sting in with an orgasmic hip-flex. The boy shrieked and John, despite his re-

flexive concern, collapsed laughing. Gerard thrashed about and swore, really angry with John, the wasp, the world, but his irrepressible humour took over quickly and they lay in the shallows giggling weakly as John carefully pulled the sting out of his bottom.

"Another inch and it would have been rape."

"You see, you *don't* care."

"Serves you right, you were deliberately teasing me."

"You didn't have to look."

"I did, and you know it..."

John took some sun-tan cream and gently applied it to the injured part. He felt a welling of tender lust that was only restrained by his fear of hurting the boy. Despite that, his middle finger became lost, gently and very carefully slid deep inside the boy.

"Villain. Thief-in-the-night."

"Tell me to stop. Call the Guards. Call Christopher Robin..."

The boy writhed, breathed deeply and John looked up at the great house, in the distance — moved to cover the boy.

"That's not your finger."

"No...tell me to stop. I will stop. Tell me..." John whispered.

A sudden gust of wind raced through the willow trees, ruffled the water around their legs.

Very faintly, the boy's voice, through a bubbling giggle:

"Christopher Robin."

Macklin exploded, his eyes dimmed, filled with tears, he felt faint and realised afterwards that he had forgotten to breathe...

In the great dining room that night:

"And what did you do today, Macklin?" The Earl, distant, shy, but kindly.

"Rode, swam, had a lovely time." Macklin smiled across at the boy. Gerard smiled wickedly:

"We were...'Washed by the rivers, blessed by the sons of home...' and a bloody great wasp stung my bum."

Macklin held hard to the table, fought to control his face throughout the frozen si-

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lence. Suddenly, the Earl hooted with laughter. The Countess spat:

"Lakenheath. Do not swear, do not insult me with such vile language." But even she had to crack and laugh...the sudden incongruity of the words among dinner jackets, stained glass windows, ancient escutcheons, was too much even for her...

"Don't *please* Gerard..." He laughed weakly, covered his eyes. The boy giggled and moved closer, pulling Macklin's hands away and gyrating in the sexiest series of pelvic lunges that he had ever seen, the boy's penis now pushing hard to the waistband of his Y-fronts.

"Oh God..." Macklin moaned, reached and caught the boy. They fell down into the space between the two beds...

Sometime later, they lay cooling on the window-bed:

"You can have it" the boy whispered.

"Have what?"

"This bed" They laughed softly. John found the boy's lips and they kissed long and deep. Later still a silvery whisper...

"I think you've broken it." A warm, puffing giggle.

"Give it time. Let's go and have some dinner." John took delight in gently dressing the tired boy, savouring the neat, slim loveliness of him.

They dined magnificently, *carte-blanche*, in the candle-lit dining-room. Gerard had one glass of champagne and was almost asleep when John tucked him into bed:

"When you come up, will you get into my bed?"

"I will, I *promise*." John kissed him.

Soon after dawn, John woke to find a freckly nose and a pair of eyes like blue smudge on the pillow next to him. He felt a flood of happiness...quickly overlaid with laughter when the face spoke:

"It's okay, you didn't break it..." His hand was guided to a vibrant piece of boy...

LETTER TO THE EDITOR

from LOUIS A COLANTUONO

27th APRIL 1985

The conditions are getting more and more overcrowded in the prison system everyday. The long terms, the crime and criminal scare, the re-offenders acts and everything all combines to make life time sentences out of most crimes...

The thoughts...(above)...was written by me on my 44th birthday, if you remember then, I still felt I was given a life sentence to be sentenced to fourteen years when I was forty two like that. Since then my health has been steadily declining...

My friend...returned here recently, he left here in january of 83. He was really proud of my persistence in teaching myself how to write, he was the person who got me the grammar books and showed me how to use grammar in my writing.

In fact he is helping me to try to learn to spell my most common *mistookies* now too. Like he says self is singular; selves is plural, their is no such word as selfs. Ect, then he goes over my head trying to Explain the use of the 's. That may take me another year to learn maybe. He is going to make me a chart of my most misspelled words so I can spell them without always having to look them up too. Sound good??? I think so. Since he's been back he taught me how to spell Consensual and psychologist correctly so I am still hard at work learning. Smile.

...I hope this letter finds you fine and doing well also. I send lots of love and many kisses as always from me to you and yours as always,

LOUIS

NOTE: Louis Colantuono is the Author of THE TRUCKER AND THE TEENS (1), and also of THE TRUCKER AND THE TEENS (2) currently in preparation for publication by the Colts-foot Press.



BOYCAUGHT

by Dr Edward Brongersma

Love and Pedagogy

If adults suddenly hush up when a boy enters a room it is probably because they are discussing sex. If boys suddenly stop talking on the approach of an adult it is probably because they are discussing sex.

Two separate worlds which hardly touch, yet in some societies they do. There are cultures which don't stratify themselves into age groups and erect walls between them. Every now and then even in our society a man jumps over such a wall, risking scandal, to associate himself intimately with a boy, with boys. Such a man is a boy-lover.

Small wonder, then, that he is able to exercise an influence over youngsters which others never can, however well-intentioned and kindly they may be, however much they may try to understand. We all know how important his body is to the growing boy: we see it in his interest in sports, physical activities of all kinds. But, symbolically, in the physical centre of this body of his lies (and sometimes stands) his sexual organ; many of the boy's thoughts, worries, preoccupations and pleasures are concentrated upon it. The man who meets him there, frankly, tenderly, affectionately and with understanding — and at the same time openly reveals his own sexual feelings and desires — makes an enormous impact.

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Parker Rossman in his well-known book *Sexual Experiences Between Men and Boys* gives several examples of social workers who achieved miracles with seemingly incorrigible young delinquents — not by preaching sermons but by sleeping with them. Affection demonstrated by sexual excitement at contact with the boy's body, and by pleasure in giving pleasure to the boy, proved to be more effective than years in reformatories. The French author Jacques de Brethmas says, "Show me the juvenile judges or pedagogues who have managed to disengage boys from criminal gangs, made them willingly throw away their stilettos, as have many men labelled 'molesters' and 'moral corruptors' by society!"

There *are* judges who acknowledge this. In Berlin an experiment was made entrusting the supervision of younger delinquents to boy-lovers. It was entirely successful but was nevertheless dropped for fear of public reaction. The Amsterdam judge Cnoop Koopmans advocated such a system during the course of a speech at a public symposium. I personally have knowledge of one boy who had been arrested time after time for shoplifting, who had been a terror at home and a failure at school but who became an honest, pleasant boy passing his exams with excellent grades and who got so good in his chosen sport that he became national champion — all after a boy-lover was officially empowered to look after him.

The ancient Greeks, of course, knew all about this, as have other cultures. The "pedagogical eros" was part, nay the essence, of their educational system for free-born boys. On Crete, as elsewhere, it was shameful for a boy not have found an adult male lover.

Contemporary boy-lovers, inhabiting a society with so little sympathy for their feelings, tend to idealize these ancient customs and overlook the enormous gap which exists between their own dreams and fantasies and the tradition of *paidoon eroos* in Athens and other Greek communities.

In 1907 Eric Bethe published a celebrated paper entitled *Die dorische Knabenliebe — Ihre Ethik und ihre Idee* (Doric Boy-Love, its Ethics and Meaning) in the German periodical *Rheinisches Museum für Philologie*. (It has just last year been reprinted in brochure form by Rosa Winkel Verlag in Berlin.) Bethe puts great emphasis upon the special significance that male seed had for the Greeks. It carried the man's soul, his spirit, his individuality. Sowing it into a woman's body, it made her fertile with child. Pouring it into a boy's body, the man could inculcate the boy with his virtues and influence his mind. Nature, in making women and boys beautiful and seductive, clearly intended that men should desire sexual union with them, giving the nation new citizens and helping boy-citizens acquire the necessary qualities of manhood. As active partner in anal intercourse, the man was the "eispnelas", the inspirer.

This concept, however, resulted in Greek relationships being very different from good man/boy relationships nowadays. Only married men were allowed to assist at the ceremonies where naked boys danced, and every good citizen had to beget children as well as love boys. Wherever boy-love becomes a common approved practice among men, the form sexual contacts take will be modelled on heterosexual intercourse: the man is expected to insert his penis in the boy's anus, or to move it between his thighs. What the man, in exchange for being granted this exquisite pleasure, gave the boy — at least the free-born boy, for with slaves everything was permitted — was considerable: care, affection, education, an ideal of virility and virtue, physical exercise and character training — and all this to such an extent that we find the Greek philosophers tempted to regard boy-love as the privilege of a personally distinguished and virtuous elite. Lukianos says, "Marriage is for everyone; to love a boy is reserved for the sage," for it demands more character and sacrifice than the average citizen is capable of giving. In his treatise *Men-*

schliches allzu Menschliches, Nietzsche stated that probably in no other period of history were boys treated with so much affection, love and careful consideration of their well-being. But this doesn't alter the fact that any sex given to a man in repayment for his devotion remains a one-sided affair; what to the man is satisfaction of his lust, to the boy is(?) in a sacrifice. Later authors, such as Petronius (his witty tale of the Pergamon boy is a forerunner of the skits of Casimir Dukahz) may comment on the boy's pleasure in being penetrated, but the Greek philosophers don't mention this: for them the boy always suffers pain in order to satisfy the man's lust. For just this reason Ovid, an avowed expert on the art of loving, disparages this kind of intercourse: "I don't like a copulation which doesn't excite both partners to orgasm."

Classical Greek love, then, had three chief characteristics, as summarized in a recent study by the German expert Patzer: 1) it was as relationship between an adult male citizen and a free-born boy; 2) the sexual activity was never mutual: the man must always be the active partner; 3) the practice was justified by its educational intent.

The Greeks and Romans disapproved of a man indulging in any sexual practice with a boy other than active anal and active intercrural (between the thighs). Greek vase pictures often show the man touching the genitals of a boy, but the boy never has an erection: it was just solicitation by caressing, and never should go farther. A man masturbating a boy to orgasm was considered abuse; it was far beneath male dignity to suck a boy's penis.

How remote all is from contemporary boy-love can be read in Michael Davidson's biography *The World, the Flesh and Myself*: the author derives his greatest pleasure in observing the boy's sexual pleasure! Of course even in classical Greece and Rome there were men for whom the pleasure of the boy was indispensable, but if this came to light they were derided and despised. Martialis

sneered at one man who left the curtains half-open while he had sex with a boy in the customary way. Whoever likes to be observed in such a normal act, the poet maliciously suggested, will certainly do much more behind closed doors.

Present boy-love practices are very different. Although socially the partners may come from very different strata, in sex they are equals. No method of obtaining and inducing sexual excitement is banned: it is entirely a matter of individual preference and mutual consent. The boy may be the active partner, exclusively or alternatively, just as he and his friend prefer. Also, the distinction between free-born boys and slaves has disappeared — some boy-lovers may even be more drawn to youngsters of a lower social level. Finally, the concept of educating a boy through sex and a sexual relationship may be absent: sex is sought simply because man and boy think each other attractive, and mutual attraction can be the foundation for a lasting intimate relationship, just as it can for a casual passionate conjugation.

That lasting relationships may exercise a strong pedagogic influence on a boy we saw at the beginning of this article. The partners may not have come into association for this purpose but the effect is the same. It is a curious, and sad, fact that the dismal anti-sex fury and prudishness of our society have blinded most people to the multitudinous benefits of physical intimacy with growing boys.

In boarding schools "special friendships" between older and younger students are fought rather than encouraged. And yet how many noble, caring, paternal feelings may be awakened in the older boy when a little boy places in him his trust! Sexual intimacy is not the corruption but the flower of such feelings. And how much admiration, sense of being safe and protected, how much willingness to please can be evoked in the younger boy! In becoming intimate with the body of his adolescent friend, the younger boy's legitimate curiosity is satisfied; he learns how his own body

*an

soon will appear and work, saving him from the anxieties so many boys still suffer at the strange changes which take place within their pubertal bodies. Such a intimate relationship strengthens his self-confidence at a time of uncertainty.

Even more venomous is society's response to man/boy love. It doesn't succeed in eradicating it, for, as the American criminologist Ploscowe observed in his book *Sex and the Law*, nowhere is penal law more "inefficient" than in its fight against sexual delinquency; the natural impulses cannot be silenced. But the law is nevertheless effective in so far as it renders long-standing, loving relationships nearly impossible and pushes boy-lovers and boys wishing to have sex with men in the direction of anonymous, casual affairs blighted by all the anxieties of secrecy. Preventing the finest, most valuable and beneficial forms of boy-love, penal law increases promiscuity, superficial encounters, blackmail and violence. Thus the law is hardly "inefficient" in the sense that it is ineffectual. Only where parents give their consent, or where enlightened authorities like the Amsterdam judge just mentioned prevail, can long-lasting man/boy relationships flower in defiance of society's fury.

Can we justify, in such an unfavourable climate, talk about "pedagogical eros"? Nowhere, I believe, has this concept been so openly discussed as in Western Germany. Famous names, such as those of the pedagogue Wyneken and the philosopher Blüher, can be evoked in favour of the concept. But paedophile action groups, especially of the political left, have vehemently attacked it.

Is there really a right-wing, conservative flavour to the idea of pedagogical eros? It should certainly appeal to those with a high regard for authority, who are attracted to the idea of the leader guiding the steps of those he governs. In some modern German youth movements there is undoubtedly this aspect of a ruling elite, the people on the top not accepting every boy who wants to join the

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group but carefully selecting new recruits according to their beauty, strength, intelligence and character. Such an exclusionary practice is repellent * to left-wing egalitarians, who nowadays stress more than ever the equality of all. Men, women, children, all being human, are all equal. The adult has no right to impose his will upon the child. Why, indeed, should the opinions, the desires of the grown-up prevail?

So a new vision of childhood has been born. Formerly it was the adult in the prime of life who has considered the final goal of growing up, the complete human being. Childhood and adolescence were only preliminary phases on the way to such an ideal state. Children and youths, therefore, were inferior. **was (?)**

With this "rehearsal for life" view of childhood and adolescence under attack, the trend now is to see every phase as perfect in itself. The child and the youth don't exist simply to become adults, any more than adults exist in order to become corpses. Adulthood and death may succeed youth, but they

aren't its *raison d'être*. A little boy a psychologist once told me about expressed this view most beautifully. When asked, "What do you want to be?" the boy rather indignantly replied, "Want to be? I *am*, aren't I?"

If the boy is complete, whole, an entity in itself, his relationship with the adult will be different. He must not be dominated, controlled, subjugated; boy and grown-up are equals, each perfect in his own way. Evolving into an adult is not all gain: something is also lost, and boy-lovers may well be the most keenly aware of this, as they watch with sadness the fading of beauty, of freshness, of spontaneity, loss of the quick smile, of vivacity, as the years pass.

While recognizing the merit of this argument, I don't believe it's right to drop the discussion at this point. At its heart stand the words "pedagogy" and "education". If they are made to justify a sort of military training — mentally (religion, ethics, politics, choice of profession, etc.) and physically (cleanliness, politeness, sports, dress, haircut) — in order to mold the child into the image (or some idealized image) of the pedagogue himself, then the concept can be rejected out of hand. What many pedagogues call "education", Kentler says, is little more than "a procedure adults use to justify the process by which they have been repressed themselves and at the same time nurse the illusion that they surmount their consequent suffering by inflicting the same repression upon those engaged in growing up."

But "education" can have quite a different meaning.

The child is born such that it cannot survive without the assistance of older people. It must live in a society which is far from ideal, which is certainly not of our own free creation but to which we belong, however much we may want to criticize it. So the child is inevitably subjected to an evolution. In this context, "education" means accompanying him through this evolutionary process, protecting him from certain accidents that might prove fatal, helping him get up

again after less serious mishaps, providing a bridge over which the youngster as a unique specimen of humanity may find his own way into the human community.

There are two ways the bridge function of education can be destroyed: by pedagogy and through politics. The first is by training to conformity, ruining the uniqueness of the child in order to fashion it into a perfect cog in the social apparatus, a part with no real personality of its own. The second is to feed him only with criticism, negative responses to society as it is — in effect a training to *non-conformity*. If he has a strong character it will turn him into a rebel, a revolutionary. If he has a weak character it can drive him to despair or suicide. The first might possibly foster a degree of happiness, but it will hardly make him human; the second might make him human, but hardly happy.

One might try to eliminate the bridge-function and leave the child to his own initiative. But, to the child, this means being neglected. He won't receive the things he needs. There are undeniably examples of the so-called "anti-authoritarian education" being successful, but there it has always been under the leadership of some brilliant person whose authority was so overwhelming and so natural that it was accepted and respected spontaneously by the young who, themselves, didn't perceive the degree to which they were being dominated. It still was authority, but it didn't need to be imposed in the usual way.

To treat as equal things which are different is both comic and hypocritical. Child and adult are equally valuable as human beings and thus must be equally respected. It is good that a child behaves courteously towards an adult, but he is likewise entitled to courteous treatment by the adult. On their way into and through the maze of society the child and the adult have reached different points; it is unjust to the child to neglect or try to deny this truth. Let me repeat that the journey doesn't mean advance-

ment alone: as we have seen, many fine characteristics are lost along the way. In some respects the child is a superior being to the adult, not an equal.

Léonid Kameneff, the French founder of the "Ecole en Bateau" (Shipboard School) says, "We have relationships from person to person, and not from a child to an adult or from an adult to a child, or from boy to boy, or from girl to girl, or from boy to girl, etc. This doesn't mean that we're all equal. It means that I consider you a person and not an adult or a child, or a boy or a girl or a master or a subject. I wouldn't come over and help you because you're a girl and I'm a boy and electricity is something boys are supposed to be interested in. I'll come and help you because I see you're not able to manage it. I'll kiss you because I want to kiss you and I think you like it too, and it doesn't matter to me that both of us are boys. I'll explain to you how to do something even though you're an adult; I just see you don't know how to do it and I do... I do what you tell me to do not because you're an adult and I'm a child but because I think you're right. And so on."

The fundamental equality of rights between adult and child is most evident in sex play, the purpose of which is to delight in the joy of mutual nakedness. Whether or not he really wants to participate in this play, what methods will be used, what is pleasing to him and what is not — on all of these matters the boy is quite as capable of deciding as the man, and his wishes and opinion are just as important. If one of the partners denies himself some personal pleasure or, on the other hand, does something which he doesn't really like very much, it is only justified if this little sacrifice is freely made and he derives pleasure himself from the pleasure enjoyed by the other. It is not justified if the boy is some kind of inferior being who is obliged to obey. Both participants must commit themselves completely.

From his longer experience, the man may show the boy new methods of increasing their pleasure; likewise in the

non-sexual aspects of their relationship he may help the boy find solutions to the problems of living and enrich his knowledge, but this doesn't mean that he makes him "an object of education". It is education in partnership.

The boy, as he emancipates himself from paternal authority, may well feel the need of such an older friend. Like everyone in the process of breaking free, he will be tempted to speed up the process, push things too fast, just as those in authority are always tempted to slow it down too much. The boy wishes to be independent at a time when he's still not completely able to stand on his own two feet. One natural solution to this dilemma seems to be the free acceptance by the boy of a benevolent and loving semi-authority in a relationship so structured that the boy can terminate it any time he wishes.

Wherever such a steadfast, lasting relationship between man and boy is forged, it will always contain much more than sex, and everything else that happens between them will reflect this education in partnership. The paedosexual group of the Hamburg Gay Association says rightly, "Above all else, we older people must discard the nimbus of omniscience and experience. It may be very flattering to be venerated uncritically as a Great Example, and it may increase one's self-confidence, but it creates at the same time the kind of hierarchic distance which we must keep striving to reduce." The group then adds, "We should always work to have self-confident, critical children who are no longer children in the traditional sense, but emancipated 'little men', not to be pedagogically tinkered with, whom we only help by word or deed if they want it and accept us, just as we do with any other 'adult'."

These reflections can be acceptably interpreted, but they are phrased in such a way as to raise additional questions. Nature — and not our will — makes children cease to be children, makes 'little men' grow up to be big men. To destroy childhood in a person by denying

it is as cruel as to deny him the degree of emancipation to which he is already entitled. Nobody is mature at birth; emancipation has to be won by critically improving upon one's performance. Meddling pedagogically with a child to render it critical in a way pleasing to non-conformist, "progressive" adults about him is as traditional as drilling him into conformity and conservatism. Refraining from assistance by word and deed until you're begged for it will be as prejudicial to the lonely, timid child as to the all-too-bold, uncritical and lazy boy. Sometimes it adds up to nothing more than neglect.

The secret which love can give is pedagogical influence which doesn't strive to be educational (Kentler). We might recall the words of Euripides: "Love is the best school of wisdom and

virtue, and there is no god morals enjoy meeting so much as Eros. With delight free from sorrow, he guides us to hope. I would advise youth to love and never to flee from Eros and, when he comes, to profit as much as possible from his presence." And in modern times we find the French author Gabriel Matzneff saying, "It is such a pity that the boy-lover has to limit himself mostly to secret, casual meetings which don't afford him time for all the good he would like to do for the boy. Nothing is more fruitful and salutary for a growing boy than meeting an older person who loves him, who takes his hand and helps him to discover the beauty of creation, to learn to understand other people and their aims, and to attain self-knowledge. If I were a father I wouldn't hesitate one second to entrust my 13-year-old son to such a wicked stranger."

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See Note on p.2**

HUMAN SEXUALITY

A Small Hypothesis

by C. Robins

This represents a small exercise in extrapolation, based on simple biological ideas. It seems straightforward enough in the context in which it is considered, but conflicts with some current cultural assumptions. Accepting the premise on which all science is based, that in asking a question you must accept that the answer may not be that which you might have preferred, it cannot be rejected for that reason.

Introduction

In studying ethology, the comparison of patterns of behaviour between one species or group of species and another, one realises that these forms of behaviour are also present and available for comparison in human beings. They are, however, more difficult to study.

One finds that similar patterns of behaviour are often present throughout a large range of often unrelated species, sometimes occurring in widely-differing groups. Where in the course of evolution it has become necessary to modify some aspect of behaviour in a species this is often achieved by making use of characters already present for new or slightly different purposes. This appears to have happened in the human species.

The closest relatives of human beings are the primate apes, and zoologically the differences are very small. Humans are the most intelligent of the apes, which in general are more intelligent than other vertebrates. The more intelligent an animal is, the more likely it is to modify behaviour patterns individually as a result of learned experience. Such patterns are therefore less stereotyped and less easy to identify, describe and compare with those of other species.

There is another problem in studying human behaviour which is not present in studies of other animals. Humans can state what they experience and feel in certain circumstances. Interpretations are likely to be based on such statements. However, the statements are likely to be modified by the speakers in order to present a subjective mental picture of themselves which will probably enhance or play down some aspect of the behaviour involved. Post-hypnotic suggestion appears to provide a good example of this. Under hypnosis people may be told that, at a certain time after coming out of hypnosis, they will perform a particular seemingly-irrational act. They do so, but if asked why they did it they will provide an apparently rational explanation, which they will insist is the reason for their action but which the onlooker knows to be false. It is possible that most human behaviour has two explanations, the one ascribed to it by the individual involved, and the real reason.

Human behaviour is therefore more difficult to study than that of other living creatures because it is masked by factors such as those mentioned above. It may therefore be best to approach it from the simplest angle used in animal studies — observing the behaviour, treating it all as having the same value, and attempting to apply the simplest biological assumptions. One of the most fundamental of these is to assume that patterns of behaviour that persist in humans in general, even in circumstances and cultures where they seem disadvantageous, may be inherent characters of the species, present because they aid survival.

Some socio-sexual characters

In a number of aspects humans show some apparent divergences from the general primate pattern, and several of these may be linked with one important character — the production of young which have a prolonged period of initial helplessness extending into years rather

than months, and are dependent on the parent for a very long childhood of at least 12-13 years. Since the female is capable of producing offspring at intervals of 1 to 2 years, then, even if only a small number survive, the overlapping periods of maturation of the young are likely to encompass most of the life-span of the adult.

Studying an animal species with this type of reproductive pattern one would expect to find a number of adaptations that would safeguard the survival of the young, possibly with an increase in these as the young grew older, since each would then represent a greater investment in the survival of the species.

Bonding patterns

1. To opposite sex. The most obvious of these adaptations is the prolonged pair-bond. During the period when the young are dependent on the adults for providing food and protection, the female alone could not provide adequately and is usually aided by the persistent long-term presence and help of the male. This is probably necessary for the survival of the young. In most animal species, including primates, a strong bond between the pair is often limited to relatively short and sometimes widely-spaced periods when the female is sexually receptive. In humans this is overcome by the simple device of extending this period of sexual receptiveness so that it is almost continuous. The continual sexual interaction between male and female constitutes the "reward" that plays a vital part in the maintenance of a persistent pair-bond.

This device also makes it likely that if one partner of a pair is lost through death or similar mischance and if an unpaired adult is available a new pair-bond may be rapidly formed that ensures the continued survival of the unit. There is, however, another behavioural character that may cause problems to varying degrees in different individuals. Males and sometimes females are likely to favour any young produced during the period

that they are together, to the possible disadvantage of young produced with a different partner.

This unit of a pair of adults and their offspring, sometimes referred to as a "nuclear family", is typical of the majority of animal species and is the most readily recognisable division within the human species. As a result it has often been regarded as the normal unit of survival and everyday existence for human beings. This would appear to be erroneous. In general it would not appear to ensure long-term survival, and in parts of the world where it appears to be a typical pattern of distribution such families are usually a part of a larger, dispersed but recognisable social unit.

2. To the same sex The evidence, as far back as it can be traced through history and the fossil record, indicates that the present human species has evolved as a social animal. Social animals are more specialised in their behaviour. The basic unit is a group in which individuals may modify their pattern of activities partly or wholly, temporarily or permanently, in a way which is advantageous to the group as a whole. This may mean that some do not breed.

In recent times it has been argued that this runs counter to theories of natural selection and can only occur when all individuals in a group are very closely related and share the same genetic inheritance. This does not seem necessary. Provided that the general range of inherited characters is similar in most of the individuals of a species then the failure of a proportion of them to breed and pass on their genes would appear no more disastrous than the constant loss of a number through death in its various forms. The current over-emphasis on the survival of individuals through reproduction is probably the result of studies being controlled by people unconscious of the extent to which they unthinkingly accept a cultural upbringing which implies that the constant competition of one individual against another is the only worthwhile activity of the human race.

Assuming that human beings have evolved as social animals, we may look for widespread characters which may function in ensuring the survival of the group, and the offspring within the group, through social behaviour more complex than basic pair formation but possibly arising from a similar simple basis.

The existence of a larger close-knit unit would allow some modification of pair-bonds. If one surveys existing cultural groups, units involving one male and several females, or one female and several males, are apparent in some, and at times sexual interactions may extend to individuals outside the pair. All seem to provide equally viable units in terms of survival. It is possible that the existence of a larger supportive social group may reduce to some extent the need for an intense pair-bond.

While interactions of this kind might help to enlarge a basic pair-unit, they would not in themselves create the larger co-ordinated social group envisaged here. This requires links between pairs permitting aggregation into larger units. Within a larger social grouping some division of activity between the sexes is likely to become apparent. Human males have greater mobility and are not restricted to the same extent as females by the need for immediate and constant care of the young. During food-gathering activities the two groups are likely to separate. The formation of links to create a larger grouping would appear to need some same-sex interactions to maintain structures within these groups.

These same-sex, homosexual, links exist. The present and historic evidence available indicates the existence of a substantial minority within the human population, about 5% to 10% in males, less certainly known in females, in which all sexual orientation, emotional and physical, is directed towards others of the same sex. It is present at as early an age as can be established and appears to be inherent. This leads to very strong bonds being established with other paired or non-paired individuals, faci-

litating the formation of larger groupings. In addition a considerable proportion of other individuals possess a partial orientation of this kind which may not always become apparent to the observer but which also helps to maintain the larger unit.

The pattern of occurrence of this sexual orientation and its ability to persist in cultures which have tried to eliminate it, are similar to those of inherited characters. It could be regarded as one in which the partial condition was heterozygous. The only uncertain feature would seem to be whether or not the inherited condition is a fixed one or a potential sensitivity which could be more variably activated at a very early age. It shows the typical evolutionary economy in the use of available characters and it resembles heterosexual bonding in that the reward system which activates it is sexual.

These homosexual links create variable but often long-term bonding comparable to that existing within pairs. In addition to a strong supportive and additionally protective function they also introduce another element. Since they are often not directly concerned with long-term support of children the homosexually-oriented individuals may have time and energy to organise and maintain more complex social structures.

Once cross-bonding has created a larger group, another apparently inherent character can function. This is the acceptance of a hierarchical dominance pattern. It is present in animal flocks of various species. In human beings it is very strong. It may be due in part to the long childhood with the parents as dominant figures, and a fixed age sequence in childhood in which the growth and power associated with different ages enforces the acceptance of such a ranking. It results in the ability to create very large and very complex social groupings which can persist for very long periods.

This is of value for survival, but may be dangerously resistant to factors producing change. Its most striking negative effect in human beings is the

production at intervals of situations in which a few individuals can herd together large numbers of others and kill them. This should be impossible were it not for this acceptance of, and unthinking response to, a hierarchical situation which some individuals must know is potentially fatal.

The two types of bonding already mentioned, heterosexual and homosexual, appear to function in establishing and maintaining long-term associations of groups of adults which can ensure survival in a vulnerable species with young that require an exceptionally long period of care.

3. *To adolescents.* In addition there are two other types of usually shorter-term bonding that exist in human beings and appear to form part of this complex social structure. One is related to a transitional stage, and at present information on it is concerned almost wholly with a male situation. This does not necessarily mean that a female equivalent does not exist, but may indicate a failure to recognise it in a particular culture.

Although the male may have a role in protection and provision, it is likely that within a pair the actual care and control of the young will be the responsibility of the female. Adult males are likely to have some degree of separate and cooperative behaviour associated with hunting, food-gathering and protection of the group. The adolescent male must make a transition from status as a child in the care of a female to membership of an adult male group. This occurs in a species where there may be a need for special and highly-developed skills.

It is therefore of interest that in human beings there is another minority, resembling that of the adult same-sex bonding group in being partly or wholly concerned with individuals in a relationship outside the basic pair. It is composed of males whose feelings of emotional and physical attraction lead them to associate with, and usually care for, help and train adolescents. They appear to provide a necessary function within

the structure of a social species, the human being, ensuring a transition between sub-groups, and survival, of adolescents. The problem perceived within our present culture is that this, like other forms of social bonding, functions through a form of sexual orientation comparable with that of the others.

It differs from the previous forms of bonding in that the bonds may have a limited duration. The relationship is needed for only a short specific period and, although some form of continuing relationship may persist, in its typical expression it tends to cease with later adolescence or maturation of the younger individual. Within the social group it functions serially, and this may be a necessary aspect of it, ensuring its usefulness to the group. The smaller size of the minority involved may be related to this and to the overall smaller need it may create within groups.

4. *To young.* The fourth type of bonding involves the young directly. Death of adults may result in the death of the young for which they care. In most animal species the rate of reproduction is sufficiently rapid for compensation to be achieved by the production of other young by other individuals. However, as stated earlier, the prolonged childhood of human beings makes each young one a significant investment, increasing as it grows older, and survival is preferable. It was also pointed out earlier that a change of partner in a pair could be to the disadvantage of young that existed prior to this change. On the basis of what has already been said it would be expected that a complex social structure would have included individuals who would be prepared to take over the care of young of various ages and both sexes at a very short notice. This is covered to a limited extent by the fact that the innate parental protective responses may be extended at times to the young of others, and such young may occasionally be accepted as substitutes for those not produced by a pair. However, the current picture of human behaviour in various cultures and that recorded in the past indicates

that the protection of young will not necessarily be ensured by these reactions.

As in the case of other bonding forms, there exist in human groups small numbers of individuals whose bonding reactions are directed towards children, and who can perform a caring function. As in the case of bonding relating to adolescents there may be a serial pattern related to a limited age-span. Its value would appear self-evident. However, like the previous form of bonding, it is seen as posing a problem in our present culture because it has the same fundamental biological basis, being achieved by a sexual orientation involving both emotional and physical reactions.

Adaptations

The recognition and discussion of the four typical and apparently innate bonding patterns listed above is made more difficult by the presence in many individuals of behavioural peculiarities of an individually specialised nature linked to sexual behaviour, and usually grouped with everything else under a broad heading of perversions.

One major character of these appears to be that, unlike bonding patterns, they are closely related to specific experiences in an early period of learning, often linked with early puberty. Another is that, once acquired, they tend to become fixed patterns of necessary behaviour for the individual concerned. Typical examples vary from specific modes of dress to sado-masochistic interactions. There is a tendency in present cultures to regard these as wilful departures from desirable patterns which individuals should be able to modify if they wished.

From a biological viewpoint these can be comprehended more easily and more rationally as individual adaptations. They enable the individual to cope with, and obtain satisfaction from, differences in patterns associated with sexual behaviour localised in time and

culture. However, in periods of changing cultures they create problems because, once acquired, they may limit the possibility for sexual fulfilment in the individual concerned.

Their relevance to the bonding patterns described above is partly that they are superficially similar, to a point where the two become confused and prevent recognition of the essentially inherent nature of the latter.

Conclusions

In attempting to view the sexual interactions of human beings as objectively as possible, one sees a species which has the problem of prolonged periods of dependence on the adults by relatively helpless young, and which appears to have responded to this and other environmental factors by evolving as a social species. Patterns of behaviour enhancing the likelihood of survival of the young, and hence the species, are a prolonged close bond between the adult pair, and the presence within the larger social unit of small numbers of usually non-pairing individuals whose concerns are directed either towards care of the young or towards adolescents. These last two groups are usually regarded as limited to adults, but the inherent behaviour involved is already apparent in older young and adolescents who will later join the adult group. In addition to these bondings a large minority form same-sex bonds with other individuals, and help to create and maintain the larger social units. They may also assist with parental-type care of the young.

The four types of bonding might be regarded as modifications of the same inherent impulse, but since the human tendency is to comprehend through categorisation it is better to regard them as four separate but similar impulses. In each the need for an individual to relate as strongly as possible to another in circumstances which might be disadvantageous is achieved biologically by using a simple strong basic innate tendency which offers a sexual reward.

The best and most obvious term for

the latter is "love". In the sense in which it is generally used this term covers the complex and interacting range of feelings of emotions and physical attraction which human beings experience in relationships with other individuals, and is relevant in all these bondings. It may be temporarily modified to varying degrees by cultural or other constraints, but is nevertheless recognised and understood by all individuals.

The main argument likely to arise on occasions when different bonding patterns are discussed is that there will be a need for relief through physical intercourse which cannot be achieved "naturally". Although exception is usually made for a limited number of socially privileged individuals, it is usually argued that the function of sexual attraction is solely the production of young by pairs, following intromission of the male's penis into the female's vagina. This wholly ignores the persistent potential for sexual activity when production of young would be adequately catered for by a brief biennial encounter. The prolongation of activity implies the need for an interaction not involving the production of young and introduces a potentially broader interpretation of satisfactory activity.

Same-sex activities are normally stigmatised as "unnatural" although their widespread and fairly uniform pattern neither suggests creative invention nor produces evidence of widespread physical damage. It can be argued that, if the need is there, any activity leading to joint sexual satisfaction is "natural". An overall view of the evidence suggests that the behaviour is usually modified to suit the nature of the bonding. The most obvious problem occurs with bonding between adults and young, and here there appears to be evidence that this is most often of a restrained form such as mutual fondling.

There seems no reason to assume that what appears to be biologically evolved and socially useful behaviour would have persisted had it normally involved physical harm to the individuals concerned. However, a problem seems

to be constantly created by subjective falsification of data. In humans generally, when inherent needs of this kind are unthinkingly suppressed within cultures they may be prevented from manifesting their desirable functions; but it is not always possible to suppress the physical expression of sexual desire which is likely to occasionally erupt into acts of sexual violence against some desired individual. Recognition of the fact that this occurs at times in adult heterosexual behaviour does not lead to arguments that heterosexuality is reprehensible; but in the case of sexual minorities it is almost invariably cited as "typical" behaviour in order to discredit them within human society.

This overall behaviour pattern of human sexuality appears simple and self-evident. Were it expounded with reference to some other animals, ants or hyaenas for example, it would be regarded as an interesting example of adaptation. Unfortunately it conflicts with contemporary cultural attitudes, mostly fostered by units of individuals strongly safeguarded within large social groups to a point where they do not feel immediately threatened by their environment. They have legitimised the majority pair-bonding behaviour in some or all of its forms, but usually declare the other three illegal and assume that this will somehow make them disappear.

In the biological sciences it is customary to modify ideas as new information becomes available. In contrast, the forces controlling human behaviour, such as religious belief and psychiatry, backed by legislation based on them, are fixed by beliefs expounded at some point in the past when, it is claimed, the whole truth was revealed. No attempt is made to modify ideas as knowledge changes or increases.

Where monotheistic cultures occur the same idea is carried over into attitudes towards human behaviour. Where there are several different forms of behaviour it is held that only one can be "right". All others must be wrong, or deviations from the desirable, to be suppressed or destroyed. From present evi-

dence it can only be concluded that in human sexual behaviour the attempt to impose a single majority form and to suppress three other co-existent and inherent types has imposed a considerable burden of misery and cruelty, harming many individuals. It would seem impossible to justify it even on religious or psychiatric grounds. Within a complex social species what is done to cripple the normal expression of feelings in a number of individuals is likely to have a wider harmful effect on the community as a whole.

BEING

by LOUIS A COLANTUONO

Being a boy-lover in America, is at its best a bitter-sweet living experience: Because of the guilt society makes us bear from childhood on about how a cock sucker or child molester is the lowest form of life a person can be. So when that is what you are...it makes your life that much harder to live without adding the extra guilt, the paranoia, the thoughts of getting caught.

And then...the worst thing yet, is how we suffer when we are forced to lose those who are really important to us. We love being with boys. We love to watch boys grow. We try to guide them with gentleness, urging each boy to become the best man he is capable of becoming, because *we care*.

Our lives are centered around those who can lead us over and over again over rough roads of self discovery until we find it is their journey and not their final goals that really matter.

Our lives center around those who can lead us to our deaths because we say that sex with them is all we really care about, but that is *not* true, we know in our hearts for certain that it's the boys themselves we care about, that makes

us suffer because today's laws are more unjust than any human being should have to bear.

So why do we continually do this??? We do this because these boys come to see us, they come willingly, because they are in need of our love and our deeper understanding of them, understanding deeper than anyone else in the world is capable of giving them, because society does not know how to recognise their needs so they can learn to grow up to be a total human being.

The greatest joy in my life comes from my in-born ability to help boys feel good about themselves, I received personal satisfaction by seeing my young friends succeed. I taught them gentleness, concern for others, mutual respect, but I did not have to teach them sex because they already knew how to be sexual, but I had to teach them how to love with equality in a considerate manner. I kept all of my promises to them but one — I told them to always do their best and if they needed my help I would always be there to help them, but laws would not let me keep my last promise true.

My boys learned to compete with their peers, they learned that they were not servants or property, but that they were help-mates who are on equal footing with the rest of the people in this world.

My boys learned that they were people and that as people they and they alone were totally responsible for their decisions in life...and because I am confident that I taught them well, I don't mind my life imprisonment.

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See Note on p.2**



THE BATTLE LINE

EIDELWEIS

'Love, Justice and Liberty'

Twelve men, eleven of them aged between 18 and 23, have been charged in Madrid with rape, indecent assault, corruption of minors, public scandal and unlawful association as a result of the investigation into the youth group 'Eidelweis' based in the city. The offences are against a large but unspecified number of boys aged 12 to 18 who were members of the mountaineering and camping group that prosecutors claim was a cover for the corruption of teenage boys.

Whilst 6 of those charged are currently held on bail and the other 5 'monitors' are still in prison, Eduardo Gonzales Arenas, the leader of the organisation whose history goes back at least 9 years, is still in custody in Lisbon, having appealed against the extradition solicited by the Madrid authorities.

The High Court has declared the case secret in an attempt to protect the boys and their families, but this move has come three months too late to prevent a sensationalist magazine from publishing, over 4 weeks, an extraordinary set of documents; including amorous letters from boys to Gonzales Arenas — Eddie; the explicit diaries of his right hand man Carlos, including details of the not particularly successful attempts made by a number of boys at prostituting themselves whilst on a trip to Amsterdam; and a large number of snapshots of boy members, their eyes printed over with a black rectangle so discreet that each boy remains perfectly recognisable to friends, neighbours, teachers etc. — and, if that were not enough, underneath each picture, their initials and

those of their 'special friend' within the group.

Amongst the fairly intensive press coverage during the breaking of the case, which included a report on a weekly T.V. current affairs programme, were the accusations that the organisation was a neo-Nazi training ground and that the sexual object was the prostitution of the boys.

One of the 'revelations' was that verbal plans existed with regard to the destruction of nuclear plants in Spain, the hijacking of an aeroplane, the kidnapping of the sons of the C.I.A. the F.B.I. and Latin American leaders, and the claim that one boy had written of his contacts with 'the contras'.

Boys were allegedly "handed over to strangers" on excursions to the Canary Islands and Morocco, were introduced to German men by a contact in Hamburg - any money earned going to the group's coffers, and visited homes of adult men in various Spanish cities.

Was 'Eidelweis' a teenage army (according to the records more than 7000 boys have passed through the group in one or other of its guises) bent on destruction and mayhem, or an organised boy-ring sending newly corrupted youth into the homes of strange men?

The evidence originally made public and the actual charges against the 12 point away from both theories and towards a liberated Boy Scout pack whose leader, a 37 year old pied piper, charmed his way into the lives of countless middle class Spanish families and led their sons off in search of his ideals of 'love, justice, and liberty'.

The theme of love is current throughout the basic philosophy of Eidelweis, and the boys' attitude towards Eddie is obviously close and caring, evidenced by the letters, cards and photographs they sent when he or they were away from Madrid. (In a black and white photo taken by a member, Eddie appears with a drawn-on halo. Curiously it is Carlos who appears as the Devil, with horns and a beard.)

It is hard to believe there existed any force, threats, or coercion that led to the sex activity with and between the boys. Spanish boys are either ready and willing or *totally* uninterested, and given that the organisation revolved round friendship and camaraderie, a sense of belonging to something quite special, both of these attitudes would have been encompassed equally well, with no uneasiness or friction.

The impression gained from the way the serious press is now treating the affair, including the absence of extraordinary statements attributed to the police like the earlier published, "It all appears to be the work of a madman or criminal, forming a very violent criminal organisation", and from the charges presented after 4 months investigation, is that the case is being handled carefully and fairly.

The charges themselves are straightforward, the only incognito being that of rape: the indictment uses the legal term 'estupro' and not the common 'violation', so it is quite possible that this reflects not lack of consent but lack of legal consent, the boys being 'under-age'. I understand 'corrupcion' here to mean seduction. It appears that all the boys old enough, i.e. those over 18, have been charged, and not just the accepted leaders.

However, it is unlikely that we will ever know if Eidelweis did indeed maintain bizarre and embarrassing connections with high places, with leaders and beneficiaries beyond those named.

How much justice and liberty these young men will receive remains to be

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See Note on p.2**

seen. It is unlikely that the case will go to trial before early next year.

Also in Spain...more recently, and this time in Barcelona, police arrested the self-confessed "Biggest Corrupter of Boys in the World", which owing to the fact that most of his conquests were either rent boys or street kids is something of a misnomer.

The 37 year old painter and decorator had in his possession Polaroids of 297 boys aged 8 to 15 with whom he had had sexual relations.

The case came to light after the accused stabbed a 19 year old with whom he had been living after the youth had expressed his intention to leave and live with another man.

The previously mentioned sensationalist magazine again got in on the act, publishing a collection of the photographs showing the boys in "frankly obscene" poses, together with a number of pages from Lolita, Bambini-Sex etc.

It is probably not a coincidence that in the midst of this absolutely unprecedented level of police activity against under-age-sex offenders, Spanish T.V. viewers were treated to the N.B.C. documentary 'The Silent Shame'.

Nicholas J Ferguson

STOP PRESS

One of our readers has just sent a letter to us, which he believes may be from a U.S. postal inspector.

It is printed on computer paper and reads:

(Name of correspondent)

HI,

A SPECIAL FRIEND IN (A US STATE NAME) GAVE ME YOUR NAME AS SOMEONE WHO SHARED MY INTEREST IN YOUTH. I LIVE IN EASTERN OREGON AND HAVE BEEN WANTING TO FIND SOMEONE IN (STATE NAME) WHO I COULD SHARE WITH.

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I AM 44 YEARS OLD AND SEMI RETIRED. I HAVE A PLACE HERE THAT WOULD MAKE A GREAT BOYS RANCH. MY HOBBIES INCLUDE PHOTOGRAPHY, VIDEO TAPING AND BEING A CAMP COUNSELOR. I ALSO LIKE TO TRAVEL.

WELL ENOUGH ABOUT ME FOR A WHILE. IF YOU WOULD LIKE DROP ME A LINE. I AM SURE WE BOTH WOULD ENJOY THE FRIENDSHIP. I AM VERY DISCREET AND TRUSTWORTHY. LOOKING FORWARD TO SHARING.

(Illegible signature in black biro).

BILL WESTON
P.O. BOX 605
ENTERPRISE, OR. 97828

Our reader has no friends in the named state, and wonders how many of these letters have been sent, and *by whom*.

BE VERY CAREFUL!!

Any similar letters, advertisements that *may* be entrapment schemes need exposing for what they are, and your freedom. Please inform us here at PAN of any similar occurrences.

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[p.48, back cover]